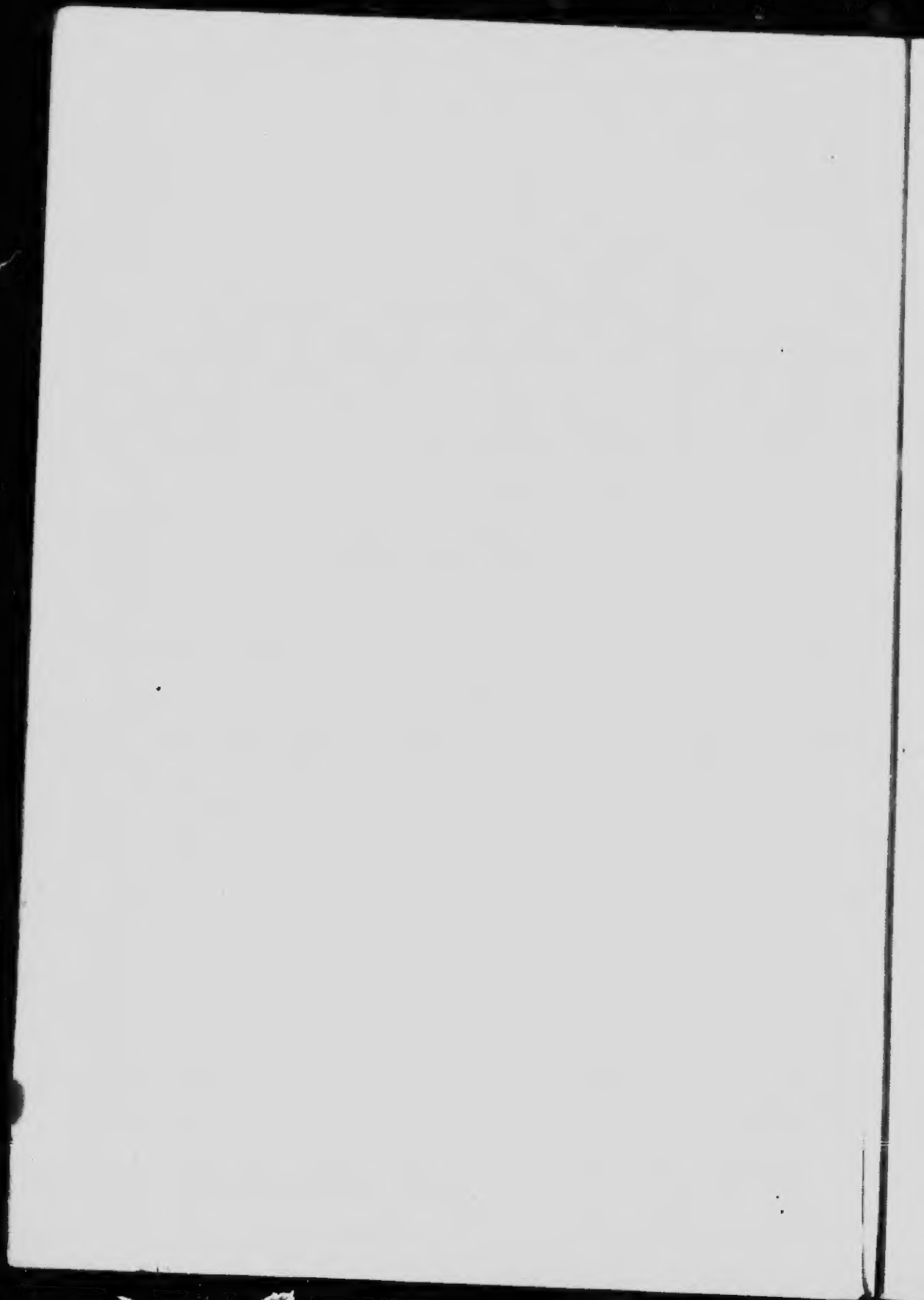
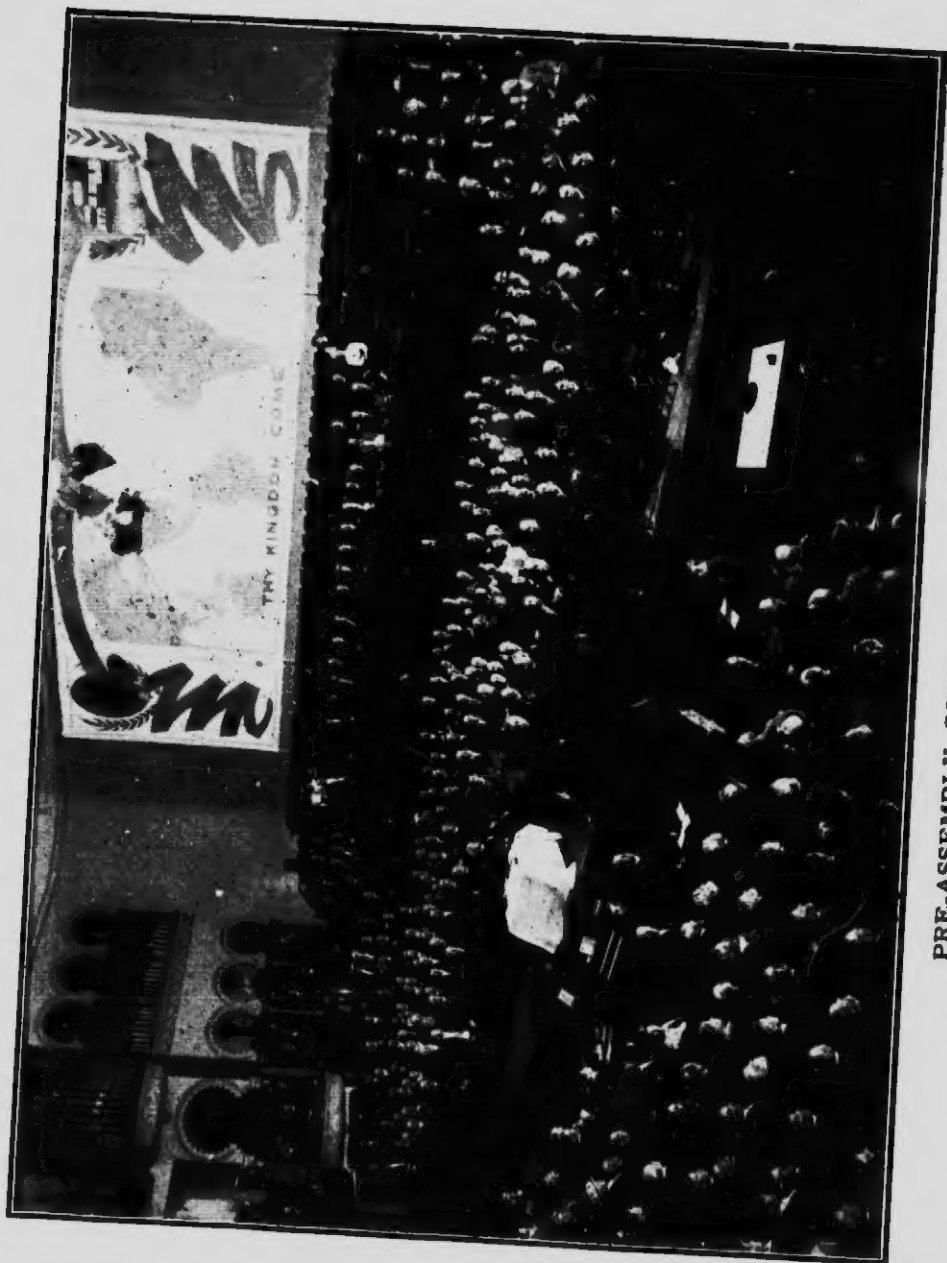


**PRE-ASSEMBLY CONGRESS**  
**OF THE**  
**PRESBYTERIAN CHURCH IN CANADA**



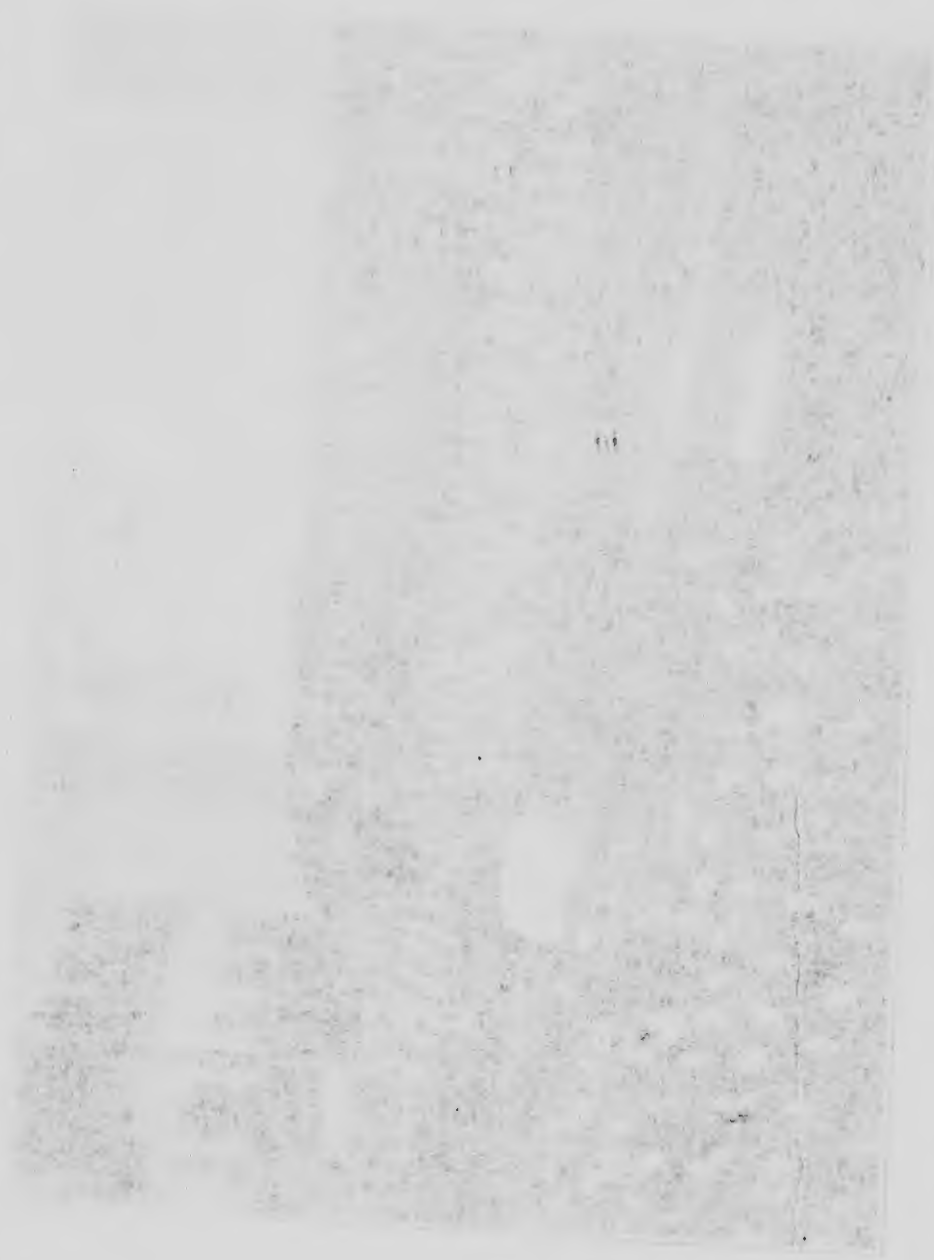


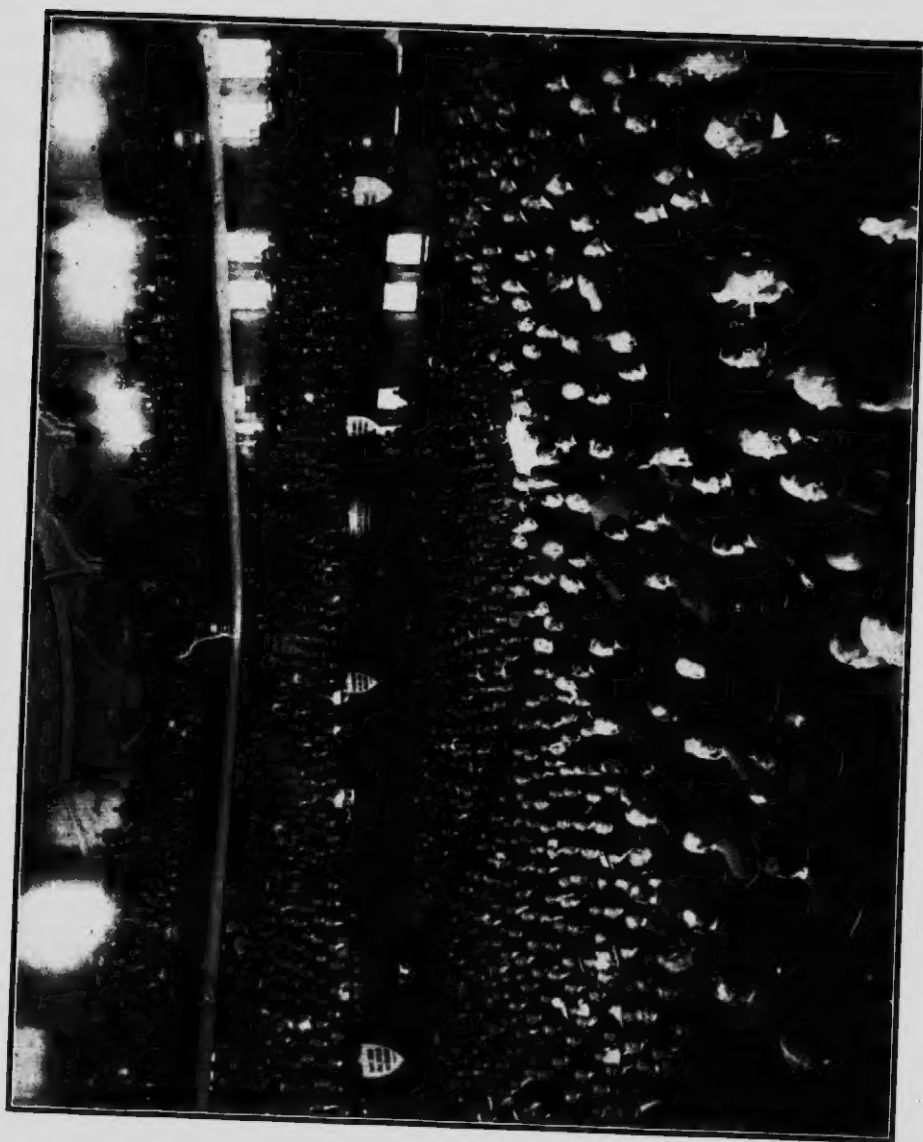




PRE-ASSEMBLY CONGRESS, MASSEY H. L. L.







PRE-ASSEMBLY CONGRESS, MASSEY HALL



# **Pre-Assembly Congress**

## **ADDRESSES**

DELIVERED AT THE PRESBYTERIAN PRE-ASSEMBLY  
CONGRESS, HELD IN MASSEY HALL, TORONTO,  
SATURDAY, MAY 31st, TO WEDNESDAY  
JUNE 4th, 1913, WITH REPORTS  
OF COMMITTEES

ALSO

## **A REPORT OF THE MEN'S MISSIONARY CONVENTION**

HELD IN COOKE'S CHURCH, TORONTO,  
THURSDAY, JUNE 5th, 1913

AND

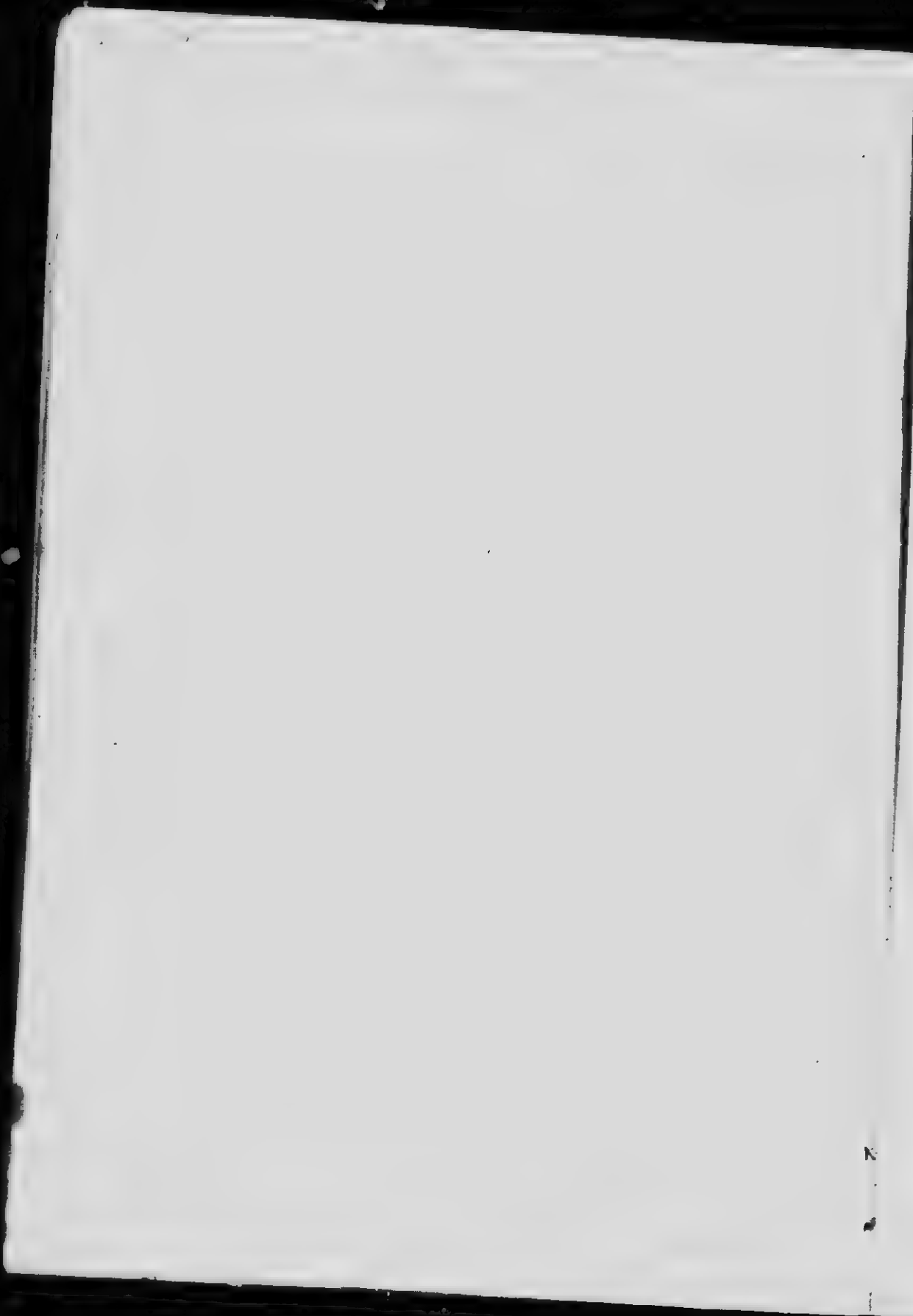
## **AN APPENDIX**

CONSISTING OF CHARTS GIVING FACTS AND  
STATISTICS CONCERNING THE WORK OF THE  
PRESBYTERIAN CHURCH IN CANADA



BOARD OF FOREIGN MISSIONS  
PRESBYTERIAN CHURCH IN CANADA  
439 CONFEDERATION LIFE BUILDING  
TORONTO, ONTARIO





## INTRODUCTION

REV. R. P. MacKAY, D.D., CHAIRMAN OF THE CONGRESS.

THE Pre-Assembly Congress was of God—it was “A new morn of Divine Grace.” We have not yet reached the perfect day, but the earliest rays of the dawn are as truly of God as the full blaze of the risen sun.

The daring suggestion of such a Congress, the spirit of prayerfulness with which preparations were made, and with which the Congress was entertained and supported, the consciousness of an Unseen Presence throughout all its sessions, the sanity and earnestness of the discussions and the faith and largeness of vision characterizing the resolutions adopted—all give evidence of the gracious guidance of an unerring Hand. The Great Head of the Church has in store for the Canadian Presbyterian Church greater things than she has hitherto known, if she will but follow where He leads. That seems to be the dominant impression of the Congress. Our helplessness in presence of unprecedented problems is our hope. His strength is perfect in our weakness. If there comes disappointment, it will not be His fault, nor the fault of the Congress. It will be ours, especially the fault of the ministry and of other leaders of the Church, in not bestirring ourselves, in not casting aside every weight and reaching forth unto those things that are before.

The vast problems that face the Church in this Dominion and throughout the world are truly unparalleled. The needs of the hour so vividly depicted in these able addresses compel the almost despairing protest: “Who is sufficient for these things?” We need ever to remind ourselves of the Omnipotence of our God. The Prophets did not minimize the difficulties of Israel’s captivity, but they did magnify the greatness of Jehovah, who dried up the sea at His rebuke, made the rivers a wilderness, and whose promise was with them that He would make Zion’s wilderness like Eden and her desert like the garden of the Lord. The Jehovah of Israel is the God of the Canadian

Church. The note and message of the Congress is that the largeness of the task is but the more urgent invitation to draw upon His infinite resources and go forward in the confidence of victory.

His ways are not our ways, nor are His thoughts our thoughts. God moves in mysterious ways—but unquestionably He is moving in these days, and when the Pillar of fire advances it is time for the Lord's hosts to follow. Our danger lies not so much in methods and policies, as in standing still. Inactivity is our greatest peril—only when moving does the ship respond to the helm.

The indications are that there is a latent purpose pervading the Church and that something worthy is going to happen. This interesting volume will furnish helpful material for the campaign. Absence of many of the speakers during the holiday season immediately succeeding the Congress, and the consequent delay in receiving their manuscripts, accounts for a few weeks' unexpected delay in its publication. It is now sent forth with the prayer that the same blessed Spirit, who was so graciously present during the delivery of these addresses, may still accompany and use them, as they may be read in the home, or their contents communicated throughout the Churches.

It remains but to acknowledge the indebtedness of the Church to Dr. A. S. Grant, with whom the thought of a Congress originated, and whose untiring energy contributed so much to its success; and further to recognize the princely liberality of certain men who made the undertaking financially possible. They have enjoyed an enviable privilege, and will in due time reap their reward.

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*Opening Address - - - - REV. D. G. McQUEEN, D.D.*

*Spiritual Power—An Essertial Need - JOHN PENMAN, Esq.*

## OPENING ADDRESS.

REV. D. G. McQUEEN, D.D., EDMONTON.

CHRISTIAN FRIENDS,—The keynote of this Pre-Assembly Congress, it seems to me, is to be found in the book of Zechariah, in the words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It was a wonderful conception of the General Superintendent of Home Missions, Dr. Andrew S. Grant, when he thought of gathering together from the east and the west, from the north and the south, the ministers and missionaries of the Church with their wives, and a representative man from every congregation, to meet together as a Pre-Assembly Congress in this city of Toronto, so that the Presbyterian Church in Canada might be spiritually benefitted and endued with power for service and that, through the Church, the Dominion and the whole world might be blessed and brought nearer to Christ. It seems to me that such an idea must have been born, not of the will of man, but of the living God, and that much of the time of the Congress should be spent in holding communion with Him who is the source and inspiration of all our spiritual life and whose power alone can make us effective in winning and holding this Dominion and the world for Christ.

The Presbyterian Church occupies a position of great responsibility among the Protestant denominations of Canada. For several reasons this is true. The last census indicates her position numerically. The Presbyterian people have developed to a high degree the faculty of acquiring the material things of life. Intellectually, as every institution of learning from east to west will indicate, she holds a leading place. The criminal records of the Dominion show that her system has developed a sturdy type of moral character. These are some of the reasons that put grave responsibility upon her. But the possession of these alone will not enable her as a church to discharge her obligation, for that can only be done according to the spiritual life and power possessed and put into action. The question that should now concern us is—are we the leading factor in the development of the spiritual life of the Dominion? We ought to be if we are not, and we ought ever to keep before us the words "Not by might nor by power but by my Spirit, saith the Lord of Hosts." This Congress marks not only an unprecedented and unique event but also a great crisis in the life of the Presbyterian Church and the Dominion, in which we are bound to play a very important part. If we separate from this Congress and the coming Assembly filled with the one

thought that we are the leading Protestant denomination in the Dominion, then we are going back to our fields of labor poorer in power and meaner in purpose than when we came together in this place, and it would have been far better if we had never come at all. A curse rather than a blessing will come upon us.

When one thinks of the marvellous movement which began in the upper room in Jerusalem with only about one hundred and twenty of the followers of Jesus Christ, a movement that turned the world upside down by the power of the life and light received on the day of Pentecost, what ought to be the blessing of Pentecostal power to the Presbyterian Church, Canada, and the world, if the four thousand or more gathered from all parts of the Dominion were to receive a proportionate baptism of the Spirit? As those men and women, the heirs of the oracles of God, came out of that upper room "filled with the Holy Ghost" and were privileged to do such wonderful things, what may not be our privilege in the days to come if we will likewise wait upon the same Lord by having our hearts and minds open to the personal presence and power of the Holy Spirit. Four thousand is more than one hundred and twenty, and we are also the heirs of the ages that have passed since that memorable day in Jerusalem. Shall Toronto, Canada and the world feel and receive the spiritual impact and impress of this Congress? If not, then the fault lies with us, for the Spirit is the same yesterday, to-day and forever, and He waits to bless by His purifying presence and power.

## SPIRITUAL POWER—AN ESSENTIAL NEED.

JOHN PENMAN, ESQ., PARIS.

WE have come from all parts of this great Dominion at the call of the Leaders of our Church,—or is it not at the call of God's Spirit that we are gathered here this afternoon? I pray it may not be in vain that we have met in His name.

Have we not been praying that our coming to this Congress shall bring blessing, a fresh and more entire consecration of ourselves to His Service, a new and deeper baptism of the Spirit, and that we may have a vision of what God is calling upon us to undertake in His name, going back to our various spheres of labor filled with new zeal, born of God, to serve Christ and our fellowmen?

On the day of Pentecost they were all filled with the Holy Ghost—women and men. In those days the Christian was taught to expect this wondrous gift. Pentecost was simply intended to be a type of the days to follow; and if in our days we have fallen far below this level, it is not because of any failure on God's part, but because the Church has neglected the holy doctrine.

For the want of this divine power the church is simply weak and powerless in this conflict against the world. No doubt the Spirit is in us, if we are Christians, but we ought never to be content until He is in us in power; not a breath, but as a mighty wind; not as an influence, but as a mighty controlling, energizing power.

There are certain conditions we must comply with, if we would be filled with the Spirit:—

1. We must desire to be filled for the glory of God.
2. We must be clean vessels. God will not deposit His most precious gift in unclean receptacles.
3. We must be prepared to let the Spirit do as He will with and through us; no holding back, no opposition. The presence of the Spirit in the heart cannot be hid. He will make Himself known in the life. Then shall we be furnished with power for service.

Think what man can accomplish if he is only willing to become the channel for the power of God, carrying to the world the glad message of salvation. As we look at the ever-increasing opportunity presented to us, the growing responsibility resting upon Christ's followers, our earnest prayer ought to be for the coming into our lives of the promised Comforter with power, so that we may go away from this great gathering having a new vision of Christ.

That which the world needs to-day is to be brought into touch, into vital contact with Christ through His followers. It is, I think, generally accepted by Christian people, that the world cannot be saved by the delivery of a message. We say the truth is mighty and will prevail. We say the Gospel is the power of God, which will save the multitude, if only it is faithfully proclaimed, and in saying this we do not over-estimate the power of the Gospel. But we do over-estimate the value of words to convey the message. Let us remember that only when the Gospel is embodied in a character, in a life, is it wholly preached.

If the message of Christ which He came in person to deliver to sinful men and women had come to the world by letter instead of by His life, it would have been robbed of its transforming and saving power. Life comes from life, and is communicated by living contact. What the world needs and is longing for is the Christ-life; the Christ-spirit dwelling in men and women, making them in the true sense new creatures in Christ.

No man in the world to-day has such power as he who can make his fellowmen feel that Christ is a reality. We read that in the days of the Crusaders many willingly shed their blood and gave up their lives to rescue the empty tomb of our risen Lord from the hands of the infidels. To-day we are called upon to undertake another crusade, not to rescue an empty tomb, but to present to dying men their living, risen Lord. The opportunity of the age has come to us, calling for sacrifice, and whole-hearted service, for Christ and our country.

Our forefathers were called upon to sacrifice their lives at the stake, and in the field of battle, but we are called upon to render a living sacrifice. The cry of our forefathers was "We die for Christ, our country and our homes," but to-day we are called upon to live for Christ, our country and our homes.

We must remember the world is not going to be won from its materialism and its sensuality at any cheap rate. Not the blood of Christ alone but the blood of His disciples must be shed if we are ever to win influence in His name over the world. We are called to a great undertaking; we must not trifle with it, lest we stand condemned by our Lord.

As we look at the work before our Church in Canada some may say, "Who is able for it?" Let no one be discouraged. Think what wonders will be accomplished when God takes humble, surrendered, prayerful men and women into co-operation with Himself, using us, working through us, as in the words of our Saviour, "The Father that dwelleth in me, He doeth the works."

Many need to be convinced of the fact that it is possible to get

by prayer what cannot be had in any other way. So long as we imagine we can get these things without prayer, many of us will not pray; but let us once be convinced that there is a chance through prayer of getting hold on God, so as to bring down blessings that cannot be had in any other way, we will then plead on our knees for promised divine help.

It was said of Luther that he could have what he would of God. Why? Because he exercised his prayer privileges. Queen Mary declared concerning John Knox, "I fear his prayer more than I fear all the armies of Europe." Why? Because Knox lived up to his prayer privileges. We must remember that God delegates His power only to men and women of prayer habits.

Those who wish to have the wonderful dynamic power of the Holy Spirit must be willing to pay the price. It may cost us sleepless hours, and call for the entire change of our habits of life. How many of us here this afternoon are willing to pay the price, that they may possess this wonderful dynamic in their dealing with men?

As we look about us on every side we see the power that sin has in our land—evils flourishing in our midst that it is a shame for any land to permit. In the face of this we see the Church and Christian people looking on with little or no concern, doing nothing, as if they had no responsibility. What a spectacle this for the picked men that China, Japan, India and other lands are sending to America to examine our Western civilization! Is there any wonder that what they see in Christian America leads them to say, "If this is all that Christian religion can make of a country, we do not want it for ours"?

I tell you, as we love our Lord, and desire to serve our fellow-men, we cannot, we ought not, we dare not, accept this situation. We must not rest till we have driven from our land those evils it is a shame to see flourishing in our midst.

There is a mighty work to be done in Canada. God has called together at this Congress the leaders of the Presbyterian Church that we may hear His voice calling for our help. Now, what shall our answer be? This work can only be done by those willing to pay the price, that they may become channels through whom He will work.

At this time our Church needs men that have power with God, that they may be our leaders, to awaken the membership of our Church to their responsibility. God has given us a great land. He is putting as a trust into the hands of our people great wealth, expecting in return our service. Canada and her people are in the

eyes of the world. Will not many of you here be willing to pay the price, that you may become channels through whom God will work, going forth filled with the Holy Spirit, leading the great Presbyterian Church in a mighty crusade against the evils of our land, unfurling the banner of the Cross, and leading us on to victory against the powers of darkness, with the battle-cry, "Canada for Christ"?

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CONSECRATION SERVICE



*Sermon: Confession of Sin and Renewal of the Covenant  
with God.*

REV. PRIN. ALFRED GANDIER, D.D.

CONFESSION OF SIN AND RENEWAL OF THE  
COVENANT WITH GOD.

REV. ALFRED GANDIER, D.D., TORONTO.

CALDERWOOD, in his History of the Kirk of Scotland, begins the record for the year 1596 after this fashion:—

"This year is a remarkable year to the Kirk of Scotland. The Kirk of Scotland was now come to her perfection, and the greatest purity that ever she attained unto, both in doctrine and discipline, so that her beauty was admirable to foreign kirks. The assemblies of the saints were never so glorious, nor profitable to every one of the true members thereof as in the beginning of this year, . . . when the covenant with God was renewed first in the General Assembly, then in particular Synods and Presbyteries." Fellow Christians, there will be something far wrong in us who have assembled at this great Congress,—incurably wrong, I fear, if future Church historians do not say of the Presbyterian Church in Canada and of the year 1913, "The assemblies of the saints were never so glorious and profitable as in the year 1913 when the Covenant with God was renewed by four thousand of the ministers, the elders and the holy women at the great Congress, and afterward in all the Synods, Presbyteries and Congregations of the Church. Then was her beauty admirable in all the land, and the glory of the Lord made manifest to all the nations."

Now, what was characteristic of the year 1596, and of the Assembly, when the great revival broke out? A universal confession of sin and turning to God.

The letter calling the Assembly urged that confession begin with the Ministers themselves, "that we acknowledge our public transgressions, in our persons and office particularly, whereof the catalogue is in readiness to be seen, according to the admonition of the Lord by His prophet, saying, 'Let the priests, the ministers of the Lord weep between the porch and the altar,' etc. (Joel 11: 17), lest it be found, according to the saying of the Apostle, that we who teach others teach not ourselves, and so be found reprobate (Rom. 2: 21). Next, that this Assembly agree upon the true and right taking up of the sins of our princes and magistrates, and upon the sound means to deal with them dutifully and faithfully, without flattery, for their true amendment. . . For their sins are not the least cause of the plague of God upon the people.

"Thirdly and last : That the most notorious sins of the whole body of the people, in burgh and land, be given in and acknowledged, the

catalogue over-easy to be made, and order taken for the speedy amendment thereof by the ministry and magistrates."

Bethink you, my hearers, what a list it would be, were we at this meeting, or at this Congress to set forth in order the catalogue over-easy to be made, the sins of the *Pastors*, the *Politicians*, and the *People* of this realm.

The members of that old Assembly of 1596 were in deadly earnest about the matter, for, in the quaint language of the time, they chose Mr. John Davidson, a zealous and godly brother "to lay them out for their better humiliation. Upon Tuesday the 20th of March, the Ministers and other Commissioners convened in the Little Kirk at nine hours, the whole number amounting to 400 persons, all ministers or choice professors. After the first prayer, Mr. Davidson caused to read the xiii. and xxiv. chaps. of Ezekiel. Which being done, he first purged himself of ambition for that place, yet seeing it pleased God, said he, to move them to choose him, the least worthy and unmeetest in the number, to occupy the place of teacher that day, he would use the authority of a teacher. He showed that the end of that Convention was the confession of their sins, who were ministers, and promise of amendment in time to come, and so to enter into a new league with God, that being sanctified by repentance, they might be the meeter to provoke others to the same. They above all others, by reason of the position they held, were in danger of the imminent judgment of God, and should not think it needless, therefore, nor strange, to enter into examination of themselves, to confer, and to compare themselves, their learning, zeal, godliness, with the prophets of former times."

The historian continues, "He amplified this head, and was very moving in application to the sins of the present time, so that within an hour after they entered the Kirk, they looked with another countenance than that wherewith they entered. He exhorted them to enter into their private meditations and to acknowledge their sins with promise and purpose of amendment. So while they were humbling themselves for the space of a quarter of an hour, there were such sighs and sobs, with shedding of tears among the most part of all estates that were present, that the Kirk resounded and the place might worthily have been called *Bochim*; for the like of that day was never seen in Scotland since the Reformation, as every man confessed. There have been many days of humiliation for present or imminent dangers, but the like for sin and defection was there never since the Reformation."

"After the prayer and public confession, Mr. Davidson treated upon Luke 12: 22, with rare assistance of God's spirit, to the wonderful astonishment and casting down and to the raising up again of the brethren. The exercise continued till near one of the afternoon. When the brethren were to dissolve, they were stayed by the Moderator, and

desired to hold up their hands to testify their entering in a new league with God. Many were wonderfully moved at the sight of so many hands so readily holden up; and as many of the Ministers were not present at the Assembly it was concluded after noon as follows:—

“Forasmuch as the brethren of the Ministry convened in this Assembly have, with solemn humiliation, acknowledged this day their sins and negligences in their consciences, before God, and have entered into a new covenant with Him, protesting to walk more warily in their ways and more diligently in their charges, the Assembly commandeth the brethren of the Synodal Assemblies to make the like solemn humiliation and protestation as was observed by the general, at their next convening; and so many as be not at their Synod to do it at their Presbyteries.”

Thus did the heart-searchings of the Assembly pass to the Presbyteries, and the revival spread from the Assembly Hall to the parishes of the Church.

Brethren, does it not become us also to make this a time for confession of sin and for humbling ourselves before Almighty God? Unless this Congress begins in that way, the outpouring of the Spirit cannot come, the flame of a new devotion will not be kindled, the reawakening of the Church will not result.

The Kingdom in its beginnings, and in the fulness of its peace and power is possible only to the poor in spirit, the meek and the mourning, the hungry and thirsty. God pardoneth the penitent, for there are none others to whom pardon means anything. God giveth grace to the humble, for there are none others upon whom He can bestow His grace.

Now it seems to me the very first sin we have to confess, the very first thing we have to deplore, is *the lack of a sense of sin*, so characteristic of our time. Men admit that they have their weaknesses and limitations, that they make mistakes, that they have not yet sloughed off the last vestigial remains of the ape and the tiger. They readily agree that they are part of a process that is still incomplete and imperfect. But how few there are to stand up in the clear consciousness of God's Fatherhood and their own sonship and say, “Father, I have sinned against heaven and in Thy sight.”

Why is it that sin and holiness are meaningless terms to so many? Because *the sense of direct responsibility to a living, transcendent, holy God is largely lacking*. How account for our easy-going complacent lives, our self-righteous, self-confident manner? The vision of the Holy One has not yet dawned upon us. The light of the knowledge of the glory of God has not yet flooded the dark recesses of our hearts and discovered to us their loathsome uncleanness.

A recovered consciousness of God sovereign and God holy is the great need of to-day. When Isaiah tells how he came to feel the defile-

ment of his own heart and life, and the need of the people around him, his words are, "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: *for mine eyes have seen the King.*" "In the year that King Uzziah died, *I saw the Lord*, seated on a throne, high and lifted up, and heard the Seraph cry, Holy, Holy, Holy." Yes, when Isaiah would account for his call to the prophetic office, for his moral earnestness, for the burning faithfulness of his message, notwithstanding dull ears and irresponsible hearts, he says, "In the year King Uzziah died *I saw the Lord.*"

"The Continent" said not long ago that the greatest need of America is a revival of the sense of God. The wonders of the material world have been so unveiled to us in recent years, we have such a consciousness of man's own power to guide and utilize the forces of nature that we have almost ceased to feel the need of God. We have a universe—a universe increasingly wonderful and interesting, but in that universe we have lost our personal God. Our minds are occupied with things, and while we keep the name, God is no longer the ever-present Father of our spirits to whom we are immediately responsible.

*The lack of a sense of sin* is due not merely to the lack of a vivid sense of God, but to the *lack of any true conception of God.* Few deny God in word or even in thought, but the God of their thoughts is quite as much the creature of their own imagination as if they shaped him out of wood or clay. The popular God of to-day is spoken of very glibly as Father—the Father of all men, but a weak, good-natured, indulgent father, far too tender-hearted to punish any one—an easy-going colorless kind of God, for whom moral distinctions are ultimately a matter of indifference. When Jesus called God "Father" He guarded the term, lest we should presume upon it, as children presume upon the weakness and easygoing good nature of earthly parents, who, lacking moral passion themselves, are too indifferent to trouble themselves about the right or the wrong of their children's lives.

In the 17th chapter of John, Jesus addresses God as *Father* in the first verse, as *holy Father* in the eleventh, and as *righteous Father* in the twenty-fifth. There is Jesus' thought of God—"Father, righteous and holy."

And how fully those who companied with Jesus caught his conception of the Father—one loving and near, but ever inspiring reverence and awe as the Holy and Righteous One. Peter writes to the Christians of Asia Minor, "If ye call on the Father, who, without respect of persons judgeth every man's work, pass the time of your sojourning here in fear, for as much as ye know that ye were redeemed from your frivolous manner of life, not with corruptible things as silver and gold, but with the precious blood of Christ." The character of God and the cost of redemption make it impossible to trifle with

sin, or to presume upon a cheap familiarity with the Most High. To use the words of Rev. G. A. Johnston Ross, "In this twentieth century which does not fear God, every one of us needs to be warned against insolent domestication with the Supreme."

God is love, but there is no hell so terrible as the Hell whose fires are kindled from the flame of God's love. We need again that holy fear which only divine sacrifice and perfect love can assuage. When that holy fear returns, we will regain our *lost sense of the wonder and value of Redemption*. Even we Church people have been more influenced than we know by the naturalistic creed of too many of the past generation of thinkers, viz: that there is no moral freedom, and therefore no sin and no holiness, no salvation and no damnation, but the working out of inevitable law. Then, on the other hand, many of us have been more influenced than we know by an equally irreligious reaction from that position—an unthinking and immoral faith which ignores the inviolability of law and takes salvation for granted. How different with the man who has seen God, who in presence of the Immaculate Holiness has cried, "Woe is me," and who has seen in the cross of Christ infinite love putting away sin by the sacrifice of itself. The awe and the wonder of it never leave him. "He loved me and gave Himself for me"—the wonder of it! "God so loved the world that He gave His only-begotten Son"—the wonder of it! "In Him we have redemption through His blood, the forgiveness of sins according to the riches of His grace"—the wonder of it! "We were redeemed from our empty manner of life, not with material perishable things, as silver and gold, but with the precious blood of Christ, who through the Eternal Spirit offered himself without spot to God"—the wonder of it!

Is it not because we have lost our sense of the wonder and value of redemption, that the *ardency has gone from our lives and the urgency from our message?*

Where now is the steady burning zeal of the Apostle who cried, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "Woe is me if I preach not the Glad Tidings," "I am debtor to Greeks and to Barbarians both to the wise and to the foolish, so, as much as in me lies, I am ready to preach the Gospel to you that are at Rome also,"? Alas, the ministry is a profession to-day, and few outside that profession have either time or taste for distinctively Christian effort. Few either inside or outside the profession make any direct attempt at soul winning.

According to statistics for the past year, which will be presented to this Assembly, it required one minister, seven elders, fifteen Sunday School teachers and two hundred communicants, to win ten persons to an open decision for Jesus Christ.

There is it not the lack of that sense of infinite and altogether unpayable indebtedness to Jesus Christ, so characteristic of the early Christians, which makes our people so unwilling to give of their earthly wealth for the extension of that Kingdom whose founding called for the life-blood of Jesus Christ?

If there is one sin we need to confess before God more than another, it is the covetousness which holds on to what it has, refuses to give, and seeks for more. Ministers and people are alike guilty. It sometimes seems as if ministers and Church members have entered into a secret league and covenant that notwithstanding all the talk, they will not part with their money for Christ's sake, or any other person's sake. There are noble exceptions, but when it is known that with all the education and missionary inspiration of the past few years, with the urgency of the need and the unprecedented character of the opportunity at home and abroad, with the Laymen's Missionary Movement, Missionary Congresses, and all the rest, the communicants of our Presbyterian Church in Canada give for the complete work of the Church—Missionary and Educational—an average of less than one cent a day, you can see how many professed followers of the Master are giving nothing, how few of our wealthy men are investing in the Kingdom, and how rare is the giving that can be dignified with the name sacrifice.

Candour compels us to admit that even we who are known distinctively as Church members are, as a matter of fact, in *bondage to the world*—caught in the swirl of an abnormal prosperity—intoxicated by the spirit of speculation everywhere present in this new and rapidly-developing land.

Our bright young men are so eager to seize the unparalleled opportunities for making money which this country affords, that they will not settle down to study for the ministry, or to fit themselves for any useful calling in life. Men already in the ministry are tempted to leave it, for a chance to speculate in land values; and our best laymen too often refuse to give their thousand's to Christ's cause now, because they expect their thousands to make millions within a few years. We forget that thousands given now will do more for Christ's cause in Canada and China and Korea and India than millions ten years from now.

Then lastly, Is not the Church of to-day stripped of her power to conquer because her members have *practically ceased to believe in the supernatural*, in the sovereign and transcendent power of their God? Not only are we in bondage to the world of custom and of material wealth, we are in bondage to the world as the cosmos—the natural order. We take it for granted that we are limited by the natural order, and that our God is also limited. As a result, our

faith and our will never rise beyond what seems to us naturally possible.

What we see about us in the Church to-day is the response God can and does make to the average faith and average will of man. But what we need to-day is a faith which, faced by opportunities unprecedented in human history, refuses to be daunted by any difficulty or to be limited by what is *naturally possible*,—a faith which will make a demand upon God adequate to the needs of this new time, and worthy of a God whose power infinitely transcends any combination of opposing circumstances we can possibly meet.

By virtue of the very uniformity of God's nature, such an exceptional faith and such an exceptional will must call forth a correspondingly exceptional manifestation of God's mighty power.

And would not such an exceptional response from our ever-ready God constitute a new departure in human experience, a new Pentecost, a new fulfilment of Joel's prophecy—the coming of a new order that would be Apocalyptic in its suddenness and completeness?





FUNDAMENTALS

DEVOTIONAL.

*The Presence and Fellowship of Christ* - - - -  
REV. GEO. HANSON, D.D.

FUNDAMENTALS.

*The Message* - - - - REV. W. T. HERRIDGE, D.D.  
*The Messenger* - - - - REV. G. B. WILSON, PH.D.  
*The Church* - - - - REV. PROF. ROBT. LAW, D.D.

## THE PRESENCE AND FELLOWSHIP OF CHRIST.

(Luke 24: 34; Matt. 28: 18-20.)

REV. GEO. HANSON, D.D., MONTREAL.

"The Lord is risen indeed"; "Lo! I am with you all the days unto the consummation of the age."

WE gather together to-day in this great Assembly from every part of our vast Dominion. In what spirit, and with what aim? Is it merely to discuss the material progress of this country, with its wide horizons, its unmatched possibilities? Are we here to consider international questions and magnify the place we hold in the British Empire and in the world? Are we here primarily as members of the Presbyterian Church to glorify our denomination and plan for its development and pre-eminence? I hope not. Happy though we are in this land of our birth or adoption, and hopeful of its future; loyal subjects though we are of King George, and jealous of our imperial privileges; thankful though we are for the Presbyterian Church and frankly proud of the part she has played in the world's affairs: we meet under no national or imperial or denominational flag. We are here, first and chiefly, as subjects of the King of Kings, as citizens of the Kingdom "which shall never be destroyed, nor shall the sovereignty thereof be left to another people." In Christ's name and for His glory we are met; in His promised presence we believe; for His gracious smile we pray; at His holy feet we would prostrate ourselves; His consecrating touch we seek; from His own blessed lips we would receive the needed cleansing, commission, and authority; and by His own Spirit we would be anointed, inspired, and equipped for service. Everything turns on Christ's presence with us according to His word. If He is not here to-day, and does not go with us into the battle we have to wage, nothing else matters; all our planning and enterprise will only be time elaborately thrown away.

Christ is risen, living, and present; but is He risen, living, and present to you? Is He risen, living, and present to me? I do not suppose there is one here who denies the doctrine of the living spiritual presence of the Lord; but it is one thing to believe in the doctrine, another to live by the fact; it is one thing to master the truth as a theory, another to be mastered, constrained, and inspired, by the truth taken to our hearts as a law of life.

It was the definite realization of Christ's power behind them and His presence with them that nerved the disciples of the first days for

the colossal task He laid upon them. "Go ye, make disciples of all nations": such was the enterprise He bade them undertake; He expects them, if you please, to bring the world to His feet! What fanaticism to imagine that these humble men, these poor provincials, who in all likelihood had never been outside the borders of their own little country, no bigger than Wales, these peasants and rustics, without resources or money or influence, without art or science or literary skill or any of the appliances by which men attract the attention of mankind, should have either the ability or the courage to pass beyond the confines of Palestine, and the hardihood to expect that, with nothing to tell but a story about a crucified Nazarene, they would bring the world to their Master's feet! Universal dominion for Jesus: that was their modest ambition! What gave this world-crusade policy possession of their hearts? How had they the energy and enthusiasm even to begin to carry it out? It was not natural to them. What made them suddenly turn their backs on their ancient and to them venerable bigotries and awake to the conviction, indomitable and insistent, that the Gospel was for "every creature," that all races, religions and classes, without distinction, might be citizens of one vast world-wide commonwealth of faith, hope and love? What strengthened them to keep on their way, undeterred by persecution or opposition or menace? What made them speak words of peace and good-will to the most insolent and hostile, and offer heaven's best blessings to the most lowly, ignorant and depraved? What made these men, once so narrow and exclusive, become so tolerant and catholic in spirit? What made these men, who had been so cowardly in their Master's lifetime, brave as lions after He passed from earth? What happened between the time when these disciples all forsook their Master and fled, and the time when, side by side with Peter, they fearlessly charged home the guilt of their Lord's murder on the gathered thousands of fanatical Jews, mustered from far and near to observe their annual sacred feast? Something happened after the Friday of Christ's awful death to account for the change in the men, for the wondrous transformation of character and outlook that took place in them, for the marvellous spiritual discernment and capacity that they came to display. By all the canons of reason and common sense, applied to men's motives, the crucifixion should have annihilated beyond hope of resuscitation their hopes in Jesus and dissolved their society. But the results were diametrically opposed to all natural probabilities; not only did their fellowship continue and strengthen, but they themselves became utterly new men, men, as it were, alive from the dead. They became as full of hope for the world as they had been "cribbed, cabined, and confined" within the limits of a vigorously exclusive iron-bound creed and system; they overflow with pity for man, wherever found,

believe themselves to be charged with a mission of mercy to the sinful of every degree of defilement and are inspired by a courage that feared no foe and survived repulse and disaster with quenchless fortitude. What bridges the gulf that yawns between the disciples as they once were and the disciples as they became? How did the disciples of the Gospels become the apostles of the Acts and the Epistles? There is only one explanation of the revolution that took place in the disciples' temper and life; it is the account they themselves give of the change. "We owe it," they cried, "to our risen, living Lord and the gift of His spirit. He has turned our fear to hope, our narrowness to breadth, our cowardice to boldness, our hardness to sympathy, and our bigotry to charity. We saw Him face to face after He rose from the dead. We received power and commandment from Him. He gave us the promise of His continued presence, invisible but real. He is with us now, and will be ever with us. We go forth in His name and authority and under His leadership, and in the spirit of His mercy and love we shall address to every human being, however far wandered, His message of pardon and release."

This was the assurance that gave wings to the apostles' feet, courage to their hearts, conviction to their speech, and constancy to their devotion. Such is the faith of the disciples of the early church; such should be our faith to-day. The church of God will never be right until it recovers this vivid realization of Christ's living presence, and lives and labors, and, if God so requires, suffers, in full assurance of His oversight, leadership and guardianship. We have to learn that ~~to~~ past had more of Christ in it than to-day, and that if ever Christ was present in this church, He is there now and will be forever in the midst of any group of believers, were it only two or three that meet in His name.

His ascension did not mean His removal from earth; it was only the condition of His return to earth. His second coming, as men term it, means only His second visible coming. He has never been absent from the earth and church. He went away from our senses that He might come to our souls. Just as when on earth He was still in heaven, as He said to Nicodemus, so now, though in heaven, He is on earth: "No man hath ascended up into heaven but He that came down from heaven, even the Son of Man who is in heaven."

This is the great truth of the New Testament that the Christian church has so largely lost sight of: Christ present to-day, spiritually present, everywhere present, always present; present till the consummation of the age, until the purposes of God for this era in human history are perfected.

You say this is a great mystery: how can Christ be invisibly, universally, and perpetually present? I think I can match this mystery,

with all its paradoxes, by one in the physical realm, which we all accept, though we cannot explain its many puzzles. "The celestial bodies," writes Helmholtz, "as you all know, float and move in infinite space. Compared with the enormous distances between them each of us is but a grain of dust. The nearest fixed stars, viewed under the most powerful magnification, have no visible diameter; and we may be sure that even our sun, looked at from the nearest fixed star, would only appear as a luminous point. . . . But, notwithstanding these enormous distances, there is an invisible tie binding them all together, and bringing them into mutual interdependence. This is the force of gravitation by which all masses of matter attract one another. We know this force as gravity when it is operative between an earthly body and the mass of our earth. The force which causes a body to fall to the ground is none other than that which continually compels the moon to accompany the earth in its path round the sun, and which keeps the earth from fleeing off into space away from the sun."

All this is simple in the statement. Yet this force of gravitation, in which we all believe, is one of Nature's greatest mysteries; and no one can reconcile the paradoxes involved in its operation. Here is one of the insoluble riddles: how can this force act instantaneously through measureless distances? Light takes three years to travel from the nearest fixed star, but the force of gravity, if it takes any time to cross the abysses of space, cannot take more than two seconds! How does a material body, billions of miles away, act instantaneously upon another material body through distances so vast? No one can tell.

Here there is an admitted force acting universally throughout creation and acting instantaneously in every part thereof, so that the tiniest grain of dust is under its control and the smallest atom of the earth has a gravitating influence on the smallest atom of moon or sun or star or planet. You and I believe in the universal presence of gravitation, though we cannot account for its operation. We have to believe in its power of acting through any medium or without any visible medium. Rays of light are unable to penetrate through many substances; even the Röntgen rays are arrested or checked by some forms of matter. But gravitation pierces every obstacle and leaps every barrier. Can you, can anyone, show how?

If I then affirm the spiritual presence of Christ; if I say that He is universally present; that at one and the same moment He is everywhere, that "wherever two or three meet in His name," there He is in the midst; if I declare my faith in His power to find instantaneous access to any and every human soul, I am stating, I know, a fact and mystery, but a fact and a mystery no greater in the spiritual realm than the fact and mystery in the physical realm called gravitation.

If, with all its paradoxes, we must believe the physical mystery, why cavil at the spiritual?

To us the promise is assured;  
One light-point gathers all the rays:  
To us He speaketh in His word—  
"Lo! I am with you all the days."

Not only Thy life's history,  
Thou who hast lived, even Thou:  
Not only Thy great memory,  
Thy loving presence here and now.

Not only rules, though of Thy choice,  
Or principles, though all divine:  
The Master Hand, the Loving Voice;  
Thyself: not only what is Thine.

What an inspiring effect the consciousness of Christ being with us ought to have upon us, nerving us for the boldest and most arduous undertakings! He does not send us forth alone and unsupported; He shares our burden and our peril. It was in the strength of this assurance that the disciples faced and conquered the world. It was through the inspiration of this overmastering unalterable conviction that they fought paganism in Europe to a finish and put Christ in the place once held, unchallenged, by Jupiter and Woden and Thor. We have the very same inspiration that they had if we only open our hearts to it. We have no greater obstacles to overcome than the church of the first days had. There is not a difficulty or enemy that we have to-day that could not be paralleled in the world that faced the disciples of long ago. Indifference, scorn, direct hostility, blatant infidelity, impurity, avarice, carnality, vice in every form, we hear of these to-day. The early followers of Christ encountered forces as great or greater, but they refused to be discouraged by any opponent or checked by any obstacle that confronted them, because the Lord was pledged to accompany them and was constantly confirming the word with signs following. We have big problems to solve in Canada. Toronto, Montreal, Winnipeg, Vancouver present enormous difficulties to the church's evangelistic and pastoral work, but none greater than confronted Christ's ambassadors in Rome or Corinth, Athens or Ephesus, Jerusalem or Antioch. The mixed population, crowding through our gates and scattering over Manitoba, Alberta, Saskatchewan and British Columbia, with its wide diversity of faith, and civilization and intelligence, no less than of speech, may be difficult to follow and win, to unify and elevate, to Christianize and shepherd. But what greater diversity have we in Montreal, or Winnipeg, or Vancouver than



could have been found in the early days in the port of Corinth, where Orientals and Europeans, Persians and Arabians, Greeks and Romans jostled one another in the pursuit of gain, or in Rome, the capital of the Gentile world, where every race on earth was represented, and the slave population alone numbered 900,000 souls in the Augustine age? We speak of the multitudes scattered abroad through our vast territory; but the faith that followed after the numerous tribes of Germany and that found its way across the sea to the half-naked savages of England, Scotland and Ireland ought to be equal to the task Providence has laid on Christ's church in this Dominion.

We should be ashamed of doubt or hesitation. In the name of Christ, forward! The gates of Hades cannot prevail against a believing church. "This is the victory that overcometh the world, even our faith."

"Lo, I am with you always"; "I took it as Christ's word of honour and went," said Livingstone. May it be to you and me and all the church His word of honour!

## THE MESSAGE.

REV. W. T. HERRIDGE, D.D., OTTAWA.

WE are here to-day because we believe, humbly and gratefully, that we have a message, not given us by others, not evolved from our own consciousness, but a message that comes from God, a message shadowed forth in many ways, but more clearly made known in the Holy Scriptures.

No one, I imagine, will question the fact that the Bible has exerted a greater influence than any other book upon the thought and life of the world. How are we to account for this? No doubt the Bible challenges attention as literature. We have in it biography, history, poetry, philosophy, and any reflecting mind ought to find some measure of delight in the mere intellectual wealth of its pages. The great drama of the book of Job, the exquisite lyrics of the Hebrew Psalmist, the lofty idealism of Isaiah, the fascinating narrative of the Evangelists, the fine logic and burning eloquence of Paul are well worth the earnest study of anyone who aspires to have a knowledge of the world's best literary products; and it is a gratifying circumstance that, from this point of view, the Bible is being more and more appreciated, and that many different types of men are drawing inspiration from it.

But will this explain the marvellous influence of the Book upon the fortunes of the world? I think not. The Bible is not simply a masterpiece of literature for the perusal of enthusiastic scholars. It is for everyone. It follows mankind everywhere. It is equally in place in the cottage of the peasant and the palace of the king. It sits by the bedside of pain. It looks into the eyes of sorrow. It takes the cold hand of Death. It gives a higher tone to joy; and when we are most chafed and weary, most desolate and sad, its message is full of solace and encouragement. While the rest of our companions stand at the outer gates of the temple of life, sympathetic, perhaps, but seemingly powerless, it advances with assured confidence into the Holy of Holies, and there chants its strange sweet psalm before the altar of God. Other guides may lead us astray, but it keeps to the road of truth. Other oracles may be ambiguous in their meaning, but it declares with unmistakable clearness the love of the Father, and His self-sacrificing passion to make us like Him. Other lights may fade, and at last be extinguished altogether; but high above the smoky glare of earth's lamps, it shines like the unsullied stars in heaven's firmament.

Ah, yes! the Bible stands apart from all other books, however excellent, because it is a vehicle of Divine revelation. There have been other vehicles indeed, but none so luminous and complete as this one. Its very first words strike the high key-note "In the beginning God!" That is the genesis of evolution. Of course, the unfolding of the infinite must needs be gradual. In spite of aptitudes inwrought into the texture of the human race, the highest truths cannot be grasped in a moment. When we recall the circumstances of ancient Israel, and the effect of the superstition and idolatry of other peoples upon their national character, it seems clear that only by a slow and tedious process of training, only by the pathetic experiences of oft-repeated mistake and failure could the way at last be prepared for the fulness of time when God sent forth His Son. For the supreme Divine revelation is not in a Book, but in a Life.

And so we may expect some crudity in the Old Testament. But we should be dull indeed if this were all we saw in it. The Jews are forever the great religious instructors of the world. Greece gave us art and philosophy. Rome gave us law and social organization. Palestine gave us the belief in one living and true God. Selected for an overwhelming trust as custodians of the Divine oracles, it is at Jewish feet that we have been taught our psalms of praise and our litanies of penitence; and, while their false ideas of the Messiah led to the terrible blunder of rejecting Him when He came, something better surely is due them than the cowardly persecution which has hounded the Jews everywhere through the long, sad centuries. What wonder that Christendom having lorded it over them in such cruel ways, they should seem to forget the old, splendid tasks, to lose the vision of the old desire, and reverting to the commercialism which has never been wholly absent from the national temper, should try, in certain directions, to lord it over us? But the fact remains that they come of a race which once had its seers and prophets; their best literature glows with moral earnestness, and, supreme gift of all, from them has sprung the Saviour of the world.

Questions of date and authorship, therefore, while well worth considering, are not of first importance. We ought to be thankful to every competent scholar who seeks to investigate such matters; and it is a great pity that intelligent Christians should ever have been called upon to listen to the cheap sneer of those whose own lack of scholarship disqualifies them from passing an opinion, and whose lack of charity often assumes some nefarious purpose without taking the trouble to prove it. The Bible is not such a fragile thing that it will break if anyone ventures to touch it. Its authority does not rest on mere verbal preciseness. Some enemies may rejoice, and some friends may tremble over difficulties in regard to the proper reading, debates

on time and place, or views of the universe that do not seem in accord with the latest results of science. But the whole question goes far deeper than all this. The Bible is not an encyclopedia of things in general, but a special survey of the religious instincts of mankind, and their gradual enlightenment by the God who gave them; and even then, we may expect some tang of the earthen vessel, in spite of the treasure which it contains. We need telescopic rather than microscopic men to appreciate aright the scriptures of Divine revelation, men who have caught some glimpse of its transcendent purpose, and felt in their own souls the power of its supernal message. Those who think to demolish the Bible by puny blows of textual criticism are not unlike children who should chip off a small fragment of rock from the base of a mountain, and then, running away to a safe distance, wait for the whole mountain to tumble down; while, all the time the towering mass, its peak hidden among the clouds, and quite unconscious of this little attempt at demolition, mocks them in its silent, immovable greatness.

For the revelation of the Bible culminates in Jesus Christ. I sometimes wonder how we should feel if, with our powers matured, and after more or less experience of the graver problems of life, we should read for the first time the New Testament record, the record of the words He spoke, the deeds He did, the pure, courageous, tender spirit that dwelt within Him, the grand obedience unto death, even the death of the cross, the triumphant resurrection, and the glorious promise, so amply fulfilled, that He would be with His disciples always, even to the end of the ages.

It is natural that the Church should have tried, from time to time, to put into definite form its conceptions of Christian theology. But Christ Himself is infinitely greater than the greatest things which even the Bible can say about Him. Divine love transcends all theories and baffles all analysis. But if it be true that God indeed loves us, and that His love shines forth most clearly in His immortal Son, then there is hope even for the vilest and most disconsolate. He who arrested Saul of Tarsus in his persecuting fury; He who said to the penitent thief on the cross, "To-day shalt thou be with me in Paradise"; He who bade the shamefaced Magdalen go in peace and sin no more, is still able to save to the uttermost all that come unto God by Him. The white robe of the Pure One gleams among the spirits in prison; and if they will but turn to Him with longing eyes, and follow Him with obedient hearts, then, at last, through toil and prayer, they shall come forth into a new realm of pure delights of noble service, of splendid inspiration, and shall know of a truth that the blood of Jesus Christ, God's Son, cleanseth from all sin.

This is the supreme message of the Bible, and amid all our chang-

ing fashions its value can never be impaired, because it goes to the very roots of the moral and spiritual needs of the world. Sin is a stern fact of human experience, not simply a wallowing in the depths, but a failure to reach the heights of life. Salvation is a thought of the heart of God, guessed at, dreamed of by suffering humanity, but impossible to achieve by mortal power alone. Nor is the thought a narrow one, a mere deliverance from future pains and penalties. It is a present awakening of our true nature, a revival of our noblest energies, a reconstruction of our whole view of things, a fulfilment of our proper destiny as children of the Father in heaven.

I trust we believe this with all our hearts. But there are some who do not believe. The great controversy of this age lies behind any matters of Biblical exegesis. Assuming that there is a God, can there be a Bible at all, a revelation of God to man? Or, if He reveals Himself, is man able to grasp the significance of such an epiphany? Is there a spirit-realm where deep calls unto deep, the deep of our being to the deep of Him who made us, or, whatever doubtful comfort we may find in ancient stories of communion with the unseen, must we drift through life, cursed by our superficial propensities, because we are unguided by any Divine light, unbreathed upon by any winds of God?

It seems to me that the world is on trial in an acute form, in this twentieth Christian century, and it is no foolish fear that makes many earnest minds tremble for the issue of it. For though a materialistic creed has been largely discredited as an adequate explanation of human nature, it still keeps invading and reinvading, and sometimes threatens to choke out our very life. Amid the growing complexity of modern affairs, we can scarcely preserve a mere lukewarm belief, or a lukewarm unbelief. We shall be jostled out of a prim programme that keeps within the orbit of conventional respectability, and compelled to take a pronounced stand either on the one side or the other. It will not be enough for us to say that we have done no great harm in the world. The real question is, "What have we done, in spite of the mistakes and failures that grow out of an enlarged view of life,— what have we done to enrich and purify it, to vindicate the supreme worth of the human soul? The battle is set between truth and falsehood, between flesh and spirit, between degrading self-indulgence and noble self-sacrifice for the sake of others. Shall we drift down the stream of sordid ways, or shall we stem the swollen torrent? Shall we listen to the mocking, cowardly voices that bid us eat and drink for to-morrow we die, or shall we by patience win our souls, and so prove our immortality? Shall we follow the ever-living Christ who always makes as though He would go farther, or by our supine indifference, our Pharisaic pride, our downright viciousness, shall we dare to crucify the Son of God afresh, and put Him to an open shame?

These are the great problems of the time, and, with this blessed Book before us, may God give us grace to solve them, for on this depends our individual and national destiny. No doubt, as Canadians, we have reason to rejoice in our goodly inheritance, and in the splendid traditions bequeathed to us as part of the realm of Britain. But optimism can never afford to be superficial or inconsiderate. Our future is not self-evolved. We must evolve it. Among all our varied forms of industry, none will prove so lucrative as the manufacture of men who have wider purposes than mere personal aggrandizement, men who are prepared to live for their country, whether called upon to die for it or not, loyal and brave crusaders against everything that would mar its welfare, or degrade its ambitions, or imperil its good name before the world.

And in order to do this, we must accept the message of Divine love, and apply all that is involved in it to the varied needs of modern civilization. So far from such a message being superfluous in this age of boasted progress, without it, true progress would soon be exchanged for disintegration and ruin. We are learning all the while the transcendent power of the Risen Christ to change the whole face of nature, to bring gladness to eyes that now are filled with tears, and strength to hearts that now are weak and despairing, and infinite forgiveness and exaltation to a weary, sin-cursed world. Like the clear moonlight shining over the troubled current of human affairs is the glorious gospel of the blessed God.

"And forever and forever,  
As long as the river flows,  
As long as the heart has passions,  
As long as life has woes;

"The moon and its broken reflection,  
And its shadows shall appear,  
As the symbol of love in heaven,  
And its wavering image here."

## THE MESSENGER.

REV. G. B. WILSON, PH.D., WINNIPEG.

THE task assigned to a Canadian preacher resembles nothing so much as the general managership of a big departmental store. He is supposed to be the guide and mainspring of all the activities of his own congregation. As Marshal Oyama stood on a hilltop behind his eighty-five miles of battlefront, directing all operations from that strategic point, so the preacher is supposed to stand behind all the aims and undertakings of his congregation. He is to plan its campaigns. He must direct its movements. He must retrieve its blunders. He must convert its reverses into victories, or the penalty falls on his devoted head.

As the key man in the Presbyterian system, he is also responsible for many and varied extra-congregational enterprises. He must be a good Presbyter. Often in the newer districts, the sole official representative of his Church for miles around, he must care for the vital interests of the Church at large: be a true *episcopus in partibus* and care for the sacred interests of all humanity.

In the newer parts also he must often be the intellectual and social leader of the community. As a ready speaker his services are continually in requisition. If he neglects his opportunity he may find that social opinion, moral action and even municipal administration are hostile to the Church, loaded against Christianity, and unfriendly to its messenger. If he improves his opportunity, and succeeds in his gigantic task, he may render incalculable service to the country, unnoticed service to the Church, and imperishable service to Christianity. But after all is not the task beyond him? If one had the strength of a Samson, the versatility of a DaVinci and the years of Methuselah, a single man could not compass this impossible task.

We are in dire need of more concentration. It is not possible for the ministry to be a universal cure-all agency. It is not feasible for the minister to be the organizer and promoter of all movements for the internal and external renovation of mankind.

He cannot be an incarnation of all the forces that make for individual and collective righteousness. His motto should be "This one thing I do." The ministry must be content to be less in order to be much more. Our subject recalls us to the specific function of the minister. He is to be the messenger, he is to be the ambassador of Christ. He is to be the Herald of the Gospel of Grace.

"What are you?" said his contemporaries to the rugged man who

brought the rude Roman soldiers to the confessional and the still more hardened scribes and pharisees to the baptismal font. "I am a Voice." "What is he?" asked the contemporaries of John regarding the Man who spake "as never man spake." "That," said John, "is the Eternal Word." What is the true messenger of to-day and of any day? It is the man who makes God articulate, intelligible and imperative to men. When the Almighty wants to tell the world any great truth, be it scientific, philosophic, aesthetic or religious, he sows that seed in the mind and grows it out of the heart of a man. Therefore the preacher is not the only messenger of God. "There are so many voices in the world and none of them is without signification." God's angels on earth are a great host. They do His work, they work out His will, they speak His words, in ten million places and in ten million ways. Nevertheless the preacher is or ought to be God's messenger, *par excellence*. And for this reason, because "it pleased God by the foolishness of preaching to save them that believe."

Preaching is of two kinds, occasional and official, continuous and sacrificial. Results impugn the former and approve the latter. Paul preached in the synagogue and from house to house, ceasing not to warn men day and night with tears. Jesus Christ went about doing good. He preached in the synagogue, from a boat, by the wayside well or on the house tops to a single timid listener, while the Syrian stars hung low above their heads. He was a good shepherd, therefore He never left the sheep. His ministry was itinerant and peripatetic. We need a renewal of the itineracy, a revival of hand to hand contact with the world. The Son of Man came to seek and to save the lost, He even left ninety and nine to recover one. To-day the masses are outside the Church, and they will never come into it until we go out after them, and by the magic of a Christ-like personality, compel them to come in.

While the world is the preacher's parish and he knows no such word as proselytism, the pulpit is the preacher's throne; revolutions may come and go, all human fashions change, but no change will antiquate the pulpit. Cowper is right when he says:

"I say the pulpit, in the sober sense  
Of its legitimate peculiar powers,  
Must stand acknowledged, while the world shall stand,  
The most important and effectual guard,  
Support and ornament of virtue's cause.  
There stands the messenger of truth. There stands  
The legate of the skies, his theme divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders and by him in strains as sweet  
As angels use, the gospel whispers peace."



The history of preaching warrants this statement to the full. Ever since Ezra built him a pulpit of wood the preacher's voice has been God's highway to the hearts of men. Paul made the pulpit the principal engine of evangelization. An unfading lustre shines from the names of Chrysostom, Augustine, St. Bernard, St. Francis, Savonarola, Calvin, Knox, Luther, Melancthon, Lacordaire, Bossuet, Robertson of Brighton, Spurgeon, Moody and Beecher. To name these names is to feel a perennial inspiration and catch a glimpse of the undeveloped possibilities of preaching.

But the Christian Church owes more to the unknown ambassadors of Christ than it does to these great historic preachers. The latter are only the front rank of a great crowd of witnesses, whose names are unknown to Church history, on the roll of no general assembly, and who never lifted up their voices in the courts, councils, and congresses of the Church. Those humble messengers, who took up and carried forward the work of the apostles, those nameless pastors of the desert, those preaching friars who wandered over Europe with the rosary of St. Dominic and the cord of St. Francis, those poor priests of John Wycliffe's outsending, those itinerant messengers of the villages of France, Belgium, Holland and the Rhine, who so toughened the spiritual fibre of Protestantism that even Alva failed and Charles Fifth retreated to a monastery; those fearless pastors, who travelled through the Llanos of Southern France, those proscribed shepherds, who fed the faith of persecuted Waldensians and Castilian martyrs, those Puritan preachers, who saved religion, morality and liberty for England, those great Conventicle preachers, the true heroes of the hills and glens of Scotland; those humble missionaries who have spread the gospel to almost every corner of the world and of whom Canada has had no ignoble share, these are the men of whom the world was not worthy, whose lives and lips have been eloquent for God and to whom the Church owes more than to any other human agency.

To read the story of the pulpit with one eye upon Canada, and the other eye upon the multitudes in heathen lands, is to catch a vista of possibility, a vision of opportunity, and a glimpse of the glory of service such as never yet dazzled the eyes and thrilled the hearts of the sons of the prophets in any age. Why should men whine about the disabilities, drawbacks, difficulties, discouragements, and relatively poor remuneration of the pulpit? This is the greatest work on earth, and "all other pleasures are not worth its pains."

What kind of men do we need for this task? That is a hard question to answer.

Browning in "Sordello," has attempted to sketch the elements that enter into the making of the perfect poet, but the man is predestined

to disappointment and fore-doomed to failure who would attempt to describe the ideal minister. In one sense we need all kinds of men, partly because we must have men, and the Church needs a new "effectual calling," of five hundred men a year for this great work, partly because God can use and does use all kinds of men, for the message has a vitality of its own, and a very dull messenger may bring it truthfully and tell it powerfully. When nothing is available, Samson seizes the jaw-bone of an ass—and the enemies of the Lord go down before him in thousands. Perhaps they would not have fallen so readily before more expert and approved swordsmanship—let it never be forgotten that we have this treasure in earthen vessels, "that the excellency of the power may be of God and not of men"—

"We are but organs mute till the master touches the keys,  
Verily vessels of earth into which God poureth the wine;  
Harps are we, silent harps, that have hung on the willow trees,  
Dumb till our heart strings swell and break with the pulse divine."

On the other hand there never was a time when strong men were more urgently needed for this task, than to-day. The Church needs highly-engined men, men of physical strength, of throbbing energy, of robust manhood, men of parts and powers, able to grapple with all problems and deal with all kinds of men, men of awakened imagination, aroused enthusiasm, men of intense earnestness: God never works by dilettantes. Above all else we need men of conquering faith.

The minister of the gospel must be a good man. It is impertinent to say that, it is unpardonable to neglect to mention it. The world expects, the times require, the Church demands, everybody agrees, that we should be men of prayer, men of the Word in some sense, men of God.

In the last analysis, goodness is the final eloquence, and love the only compelling dialectic. In the ninth century Anskar, a missionary to the heathen Scandinavians, was asked by their chieftains if he possessed the power of working miracles. His reply was, "If God gave me the power to work miracles I would only ask for the power to exhibit the miracle of a holy life." That is the most needed, least coveted miracle both in the Church and out of it in the twentieth century.

The preacher must be a man of deep and quick sympathy. Like his Master he must be out to save the lost. Cicero, the summation of cultured classical citizenship asserted, "I am a man and nothing human is quite foreign to me."

That is too cold a dictum for Christianity. Jesus had a passion for men, and from the beginning of His ministry till He Himself said, "It is finished" this phrase was often on His lips, "I have compassion on the multitude." That man who has no passion for men

needs a new vision of the cross, before he dares to preach Christ crucified. By an unerring instinct the world gets to know who really loves it and who loves it not. Goethe, that great citizen of the world, has this message for us:

"Persuasion, friend, comes not by toil or art,  
'Tis the live fountain in the speaker's heart;  
For touching hearts, the only secret known,  
My worthy friend, is this—to have one of your own."

It is indispensable that the preacher be a man of insight. He must know his times and their needs, and have his message of comfort and help—not Isaiah's, not Jeremiah's, not Habakkuk's, but his very own. He is not sent with the burden of Tyre, or the burden of Edom, nor yet of Mesopotamia, but with the burden of Canada in the twentieth century of grace abounding. The gospel is good news, but it must be good news to touch the world's sad heart, to make earth's mourners rejoice again and send this old world singing on its way. Likewise it must be good news, in a sense that it is not trite, or stale, or old-phrased and antiquarian, seeming to affront the ancient troubles of the heart with the sense that it has been heard before and heard in vain. The prophets had no text, and no Bible, therefore they helped to make one. One half the trouble with the scribes and pharisees was that they were mere traditionalists, eternally commenting and re-hashing where they should have been creating, observing, reflecting and praying for new light on new situations. So Jesus put them and their lumbering commentaries on the shelf, and gave humanity a new message, and they heard Him gladly.

The Son of the Prophet must be a man of strong convictions. Hesitancy and the sense of unreality are fatal. If the trumpet gives an uncertain sound who shall prepare himself for battle. History shows that the most successful religions have not been the religions with the largest content of truth, but with the greatest intensity of conviction on the part of the messengers who propagated them. Witness the present propaganda of Mohammedanism in Africa. The clamant need of our time is a new dogmatic, with Jesus Christ as the sum, centre and circumference. Traditional beliefs are daily losing their hold upon the people. The words of Jesus are spirit and life, and His words, His life, His death are daily acquiring new significance.

The task of Christianity is to find new and deeper meanings in this Eternal Word—meanings adequate to the salvation of the individual and of society to-day—and to express these meanings in the language of to-day. Men are weary of doubts, they want to hear a *credo*. Criticism is for the library, the class-room, and the theological journal. It is for the workshop of the mind and the factory of thought. In the factory let every hub be bored to the dead centre,

every rim trued to the thousandth part of a millimetre, but when the gospel chariot rolls out on its way and men are asked to get on board, transportation is the only proposition and the city celestial is the only terminal. It may be that many men cannot box the whole theological compass and maintain their intellectual honesty. What matters it so long as they are sure of the north polar star of their faith?

"I say the acknowledgment of God in Christ,  
Accepted by thy reason solves for thee  
All questions in the world and out of it,  
And hath so far advanced thee to be wise."

There is no mistake about the ethic of Jesus. It never was, it never will be an interim ethic. Let us take His doctrine of personal purity and lay it up against the false double standard of to-day, let us preach His precepts of personal responsibility, of peaceableness, of humility, of the privilege of service, of the duty of missionary activity. Let us teach the brotherhood of man, the Fatherhood of God and the need of the introduction of the kingdom, and we shall have at least a large beginning for a positive message to mankind.

In still another direction one misses the note of authority in the modern pulpit. Not ecclesiastical authority do we want, for the world will never go to Canossa again, but moral authority as preachers. We are often a praise to them that do well, but very seldom a terror to evil-doers. There was a time when Nathan strode through the palace, levelled his forefinger in the face of King David and said "Thou art the man." Elijah stood at the gate of Naboth's vineyard with the challenging question "Hast thou both stolen and murdered?" John the Baptist nailed a "*Non-licet*" on the throne of Herod himself. Jesus flung His "woes" in the face of scribe and pharisee and hesitated not to call King Herod the fox he undoubtedly was. Chrysostom rebuked Emperor Arcadius and his unworthy consort Eudoxia. Bernard of Clairvaux stalked like a second Elijah through the twelfth century, rebuking blood-thirsty barons, princes, kings, immoral priests and unscrupulous popes. Bossuet, Massillon and John Knox rebuked kings, queens, and governors for Christ's sake. In 1495 in the Old St. Marks, at Florence, Savonarola excoriated the vices of corrupt magistrates, decadent artists, dissolute priests and abandoned men and women, until the whole congregation shuddering rose, gathered out the evil books, the wanton pictures, the vile sculptures from every house in Florence and burned them on the market square. Has the pulpit of to-day abdicated its historic function of the rebuke of open sin? Is it now limited to the mildly hortatory? Are there no evils to denounce? Isaiah would find aplenty. Alongside of great and rapidly-increasing wealth we find prices aviating unaccountably, while rents and high prices "grind the face of the poor." Reckless

extravagance rolls rampant down our streets while civic, social, educational, religious and philanthropic responsibilities are callously disregarded. When labor and capital come to the death grapple there seems to be no law, divine or human, recognized except the old brute law that "might makes right." The ethics of industrialism are often the ethics of the jungle. The scaleous methods of American finance repeat themselves on Canadian soil with impunity and success. Even our banks, the soundest element in the whole financial system, cannot persuade themselves to tell the whole truth, either to the Government or to their own shareholders. Race track gambling prospers in proximity to our great cities under gubernatorial and high social patronage, drawing in a few days beside a single city probably not less than half a million dollars, won and lost in this unworthy and dangerous traffic. Even Calgary, one of the best of our young Canadian cities, ropes the prize ring for manslaughter, and several other equally guilty cities tolerate and patronize similar degrading and dangerous brutality. But the nadir of our shame is touched when in our Federal Parliament misguided legislators, many of them elected by methods which will not stand investigation, rope the international arena for a gigantic conflict, which would write blood upon the heavens and shatter the two great protestant cultural peoples of the world.

Meanwhile, the pulpit of Canada, from ocean to ocean, fails lamentably in its duties, dares not speak in the name of the Prince of Peace, and declare that we shall not murder internationally any more than individually and proclaim that we should love our neighbor as ourselves, that God has made of one blood all nations, that blessed are the peacemakers, and cursed are the mischief-makers, that the meek, not the "supremacy" hunters shall inherit the earth, and that they that take the sword shall surely perish with the sword.

The greatest thing that this Congress or Assembly could do, that any congress or conference or synod can do to-day, is to speak out against this war agitation, in the name of the King of Kings, and declare for world-wide peace, and universal arbitration. Brethren, we are come into the kingdom for such a time as this. If we have not the courage to catalogue evil, to brand it and bid men cease to do evil and learn to do well, God will find His messengers otherwise. And He is finding them in the most unlikely places to-day. On the question of war the socialists are more Christian than the Christian denominations and the Christian ministry. In the work of social reform, of organized opposition to vice, the preachers of to-day who have the ear of the people are presidents, governors, judges, lawyers, labor leaders, physicians, educationalists, philanthropists. Even poets are becoming preachers of righteousness. When San Francisco rocked to its foundations and burned to ashes, and the pulpit of the Pacific

Coast contented itself with pious platitudes, Joaquin Miller delivered the following prophetic utterance:

"Hear me once more, my city, heed,  
I may not kiss again your tears  
Nor dare to sing your blazing greed,  
For I am stricken well with years.  
But do ye as you erst have done  
Despise His daughter, mock His son,  
If still the sow her wallow keeps  
And wine runs as a rivulet,  
My harp hangs where the willow weeps.  
Nay, nay, I shall not now forget  
The sin, the shame of the feast, the fall  
The red handwriting on the wall.  
I call one witness, only one,  
In proof that God is God, and just.  
Yon high heaven dome, debris and dust,  
With torn lips lifted to the sun  
In desolation, still lords all  
The rent and ruined City Hall.  
And here throbbed San Francisco's heart  
And here her madness held high mart,  
Sold justice, sold black shame, sold hell  
And here, right here, God's high hand fell—  
Fell hardest, hottest, first and worst—  
Yon huge high Hall, the most accurst."

But the greatest task, the paramount duty and the supreme privilege of the pulpit are not denunciation. Her privilege, her unique privilege is annunciation. It is to announce salvation, to reintroduce a living Saviour to a lost world. This old world of ours is weary and weak and sinsick with the same old diseases that wrecked antiquity. One after another our philosophic solutions, our sociological plasters, our educational panaceas, our philanthropic nostrums, our legislative and administrative makeshifts—in spite of all their good intentions—break down before the stupendous task. They cannot draw the roots of the great spreading malignant cancer of evil. What the world needs is the recreation, stimulus, exercise, development of a spiritual life—in a word, regeneration. Men cannot do that. It is the divine prerogative to create the new. The great Physician is adequate to the situation. At our best the most we can do is to tell of Him. God reigns and He has laid help upon One who is mighty to save.

"These struggling tides of life that seem  
In wayward, aimless course to tend,  
Are eddies of a mighty stream  
That rolls to its appointed end."

How shall we get these ambassadors for Christ? Call for them. Yes—send out the Fiery Cross of the Gospel as the Highland Chieftains sent theirs out in Scotland long ago.

"When comes this Cross from man to man  
Burst be the ear that fails to heed  
Palsied the foot that fails to speed."

One other and even better way—"Pray ye therefore the Lord of the Harvest that He would thrust forth laborers into His Harvest."

In this as in other things "we have not because we ask not," and in this we cannot "ask amiss."

## THE CHURCH.

REV. PROFESSOR ROBERT LAW, D.D., TORONTO.

I WISH to begin by saying this: My knowledge of Canada is, as yet, neither extensive nor profound, but, so far as it entitles me to speak, I should say that at the present moment the Church holds a relatively stronger position in Canada than it does in any land I am acquainted with.

The Church here has a gigantic task imposed upon it, and one beset with peculiar difficulties, but it has not yet to face the disheartening experience of even appearing to lose ground nor to encounter that aloofness and even determined hostility with which it is regarded by a large section of the population in the older countries. The Church in Canada, like the nation, has the glorious privilege of youth; its distinctive history lies mainly in the future: it carries no handicap from the blunders and failures of the past; no door of opportunity stands closed, but all are wide open to it still, as it goes forward to its great work. And all this heightens our responsibility: it calls us to set ourselves, with strong and hopeful purpose, to build up the walls of the true Jerusalem in this vast new land God has given us, to capture and inspire for Christ the life of this young and lusty nation, whose blood is astir with potentialities at which itself can scarcely guess.

For this nothing is more essential than to have steadily before us a large and inspiring conception of the Church and of its work and its power. Our friends of the Anglican communion classify themselves as Low, High, and Broad Churchmen. But the true Churchman is all three in one. We cannot take too lowly a view of the Church on its human side, of the total and absolute inadequacy of all human resource to the work of building up a spiritual kingdom in the hearts of men and in society. We cannot too constantly and too humbly realize that its whole efficiency consists in its being the direct instrument of the Living Christ, the vehicle of His Spirit, filled with power from on high. But, remembering this, we cannot have too high or too broad a conception of the Church and its divine work and power and prerogatives. Our danger lies not in having an idea of the Church which is too sublime, reverential and transfiguring, but in one which is poor, prosaic, commonplace, uninspiring.

What then is the Church, and what is its purpose? What end is it intended to serve, and what end is it serving? These are the questions with which I have to deal: and I shall take as my guiding



thought that great end with which St. Paul answers these questions, when he says that the Church is the Body of Christ. That is the grandest thing ever said about the Church and the truest; its most penetrating and illuminating definition. It is one of these great, profound, seminal thoughts for which the apostle has made all time his debtor—a thought which is like the sun as it sheds its radiance north and south and east and west, and bathes all things in its life-giving warmth. May we get into our minds something of that light, and into our hearts something of that quickening warmth!

The Church is Christ's Body, and He is the Church's Head. No closer union can be conceived than that which exists between body and head. They exist for each other. They form one corporate being, possessing one nature, one life and spirit. So is Christ the living ever-active source of the Church's life, and the Church is the receptacle and embodiment of His life. I should like to dwell upon this great truth of the living union of Christ and His people, which lies at the very heart of the New Testament Gospel, and which makes it true in far more than any figurative sense that the Church is His Body. But I must not. Simply taking that as my basis I must proceed.

The Church is Christ's Body. Now, for what is a man's body necessary to him? First of all to be the instrument of his will, to translate his impulses into actions, his thoughts and purposes into effective facts. Try to conceive of a spirit deprived of any such organism—a mind teeming perhaps with great thoughts, burning with great desires, bursting with tidings of vast import, yet always straining in vain for expression, beating in baffled impotence against the barrier that separates the world of thought from that of outward fact. Could anything more pathetic be imagined? How that barrier is overcome is one of the deep mysteries we shall perhaps never fathom: all we know is that it is by means of the body that somehow the gulf is bridged. And so again the body is the medium of all our intercourse with our environment and of all our influence upon it. All the light that passes from spirit to spirit, even in the closest and most sacred intimacy, is that which shines through the lantern of the body. It is by means of the body alone that we can in any way touch and influence our fellowmen, that one life can enter into the experience of another life and become a reality and a power in it.

The Church is the Body of Christ. On earth He had His Body of flesh and blood, with which to work the works of God, to translate His thoughts and impulses into actions—those Hands of help and healing that were nailed to the cross; those Feet that trod the waves and bore Him whither He would on His missions of mercy; those Eyes that melted in tears or burned with wrath; that Voice with

which He proclaimed the glad tidings, rebuked the penitent and comforted the heavy-laden. And now instead of that Body, Christ has another. The world needs, infinitely needs, the Spirit of Christ; but the spirit must still have its living temple in the body. Yes, my brethren, that Christ hid in the heavens needs a body on earth, a body on which to exert His living power, by which to make Himself visible, real, intelligible, active, in the world. And that Body, St. Paul says, that spirit-bearing Body, is the Church. Think of it, Christ's very body, His voice, His eyes, His ears, His hands, His feet, His very brain to think His thoughts, His heart to thrill with His love, His joy, His grief, His wrath, His passion to seek and serve, to do the will of God and finish His work. As the head says to the body, "Without me ye can do nothing," so may we humbly say, for it is Himself has taught us to say, "And without us Thou canst do nothing."

And now we see what the Church essentially is, and why Christ needed it and created it in preference to all other instruments. He did not, like the philosophers of Athens or the Rabbis of Jerusalem, seek to found a school, a college, to elaborate and propagate His doctrine. Christianity always must have its theology; but theology is not the Body of Christ; it does not translate thought into action. He did not set up a printing press or seek to create a popular literature; for literature is not life, it is only the reflection and the record of life. Music without an instrument is not music but dumb hieroglyphics on a printed page; and the heavenly music of the gospel needs its instrument, and for one instrument only is that music written, the many-stringed harp of human life. Therefore Christ created the Church, laid the foundation for it in His personal ministry, and called it, and still calls it, into active being by His Spirit, to be His Body, to translate His eternal thought into present fact, to receive and reproduce His eternal life and bring forth its fruit, as the branches bring forth the fruit of the parent-vine. That was the principle of His own incarnation.

The Word was flesh and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds  
More strong than all poetic thought.

And the Church exists in obedience to the same necessity. Always the Word must be made flesh; always spirit must impress itself upon body, and body express spirit. As Godet has finely said, Christ was God lived by man. I know no more satisfying Christological statement than that. Christ was and is God lived by man. And the Church is to be Christ lived by man, His body, His continued incar-

nation in this modern world, in this Dominion of Canada. Its one great function is to bring the world face to face with the Living Christ.

Now from this standpoint let us take our view of the Church's work. It is Christ's Body, therefore by it He must always speak to the world. By whatever method it discharge this function, the Christian society is always charged with speech. It must minister to men the glad tidings of the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost: and it must do this as a witness. If it has nothing more than an ideal to offer to men and a hesitating plea for the possibility of a higher life, there is no place for it in this urgently active world. But a Church which has a redemption to proclaim, a saving experience which it strives to make articulate and intelligible to all conditions of men—such a church the world always needs, and in the service of such a church men will lay down their lives.

But the Church is not charged with speech alone. You recall the first words of the Acts of the Apostles: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which He was taken up." He began to do and teach; in the body He was on earth. He just began; now He wants to continue and to finish both the doing and the teaching, in His body which is the Church. As then Christ went forth in His divine ministry of mercy, to cleanse the leper, give sight to the blind, cast out demons, so now He lays upon the Church the same ministry of help and blessing, of fighting vice and ignorance and poverty and disease and every foe of human welfare. And to-day Christ is thrusting that work upon the mind, the conscience of the Church as never before. By the irresistible mandate of Providence, the task distinctively assigned to the Church in this age is the development of the social implications and applications of Christianity. From every side comes the demand for the Church to make itself a more adequate instrument of Christ's doing as well as of His teaching.

How is the Church to fulfil its social ministry? First and always, through the individual efforts of its members. Let him that hath give to him that needeth, dispense the charity of Christ to the man who has fallen among thieves. That was the method of New Testament times, the only method possible then, and a method that never grows obsolete. Or, again, the Church in its collective capacity may directly undertake the task, as we do still in the mission field, where, beside the preaching station, we always plant the school and the hospital. That was distinctively the method of the middle ages. Through her institutions, the great mediaeval church assumed practically the whole burden of social service; the relief of poverty, the hospital, the school, the university were all, as we say, "run" by the Church. But in the

modern world this is no longer possible; or, if possible, it no longer satisfies. We have to aim to look more deeply into these matters, and we see that alms-giving is no real remedy for poverty, nor hospitals for disease, nor penitentiaries for vice. We cannot too much admire the heroic Christian passion which has inspired the splendid rescue work of, for example, the Salvation Army. But we have come, or are coming to see, that rescue is not the whole, nor ought it to be the principal department of the Church's work for society. To care for the man who is robbed, wounded and left half dead is our work, but only the lesser half of it; the greater half is to convert the robbers into good Samaritans—especially the robbers whose robberies are carried on under the auspices of what is called Christian civilization; and, at least to create a social atmosphere in which their depredations shall be no longer possible. We want not only to lop a branch here and there from the vast tree of social evil, but to get down to its roots, to the causes which produce poverty and disease and ignorance and vice.

And our first and last conviction is that the deep-wrong spirit within is the source of all the misery and the mischief, and nothing will ever set anything really right except what sets us right there. But it has become increasingly clear that the cause is often social as well as spiritual. It is not always the sin of the poor that brings them to poverty nor of the victims of disease that lays them low; nor even a special measure of personal depravity that drives men to the ranks of the vicious and the criminal. As often, perhaps oftener, it is the sin and the criminality of others. We see that conditions exist with which frail humanity is unable to contend, in which it is virtually doomed to defeat. And we see that such entrenchments of evil are not to fall before the fire of individual sharpshooters, nor to be stormed by frontal attack; there must be concerted movement, and we must find a way round to cut them off from their base. In other words much of the Church's work in the modern world must be done indirectly, through the whole organization of society. He who rules the ages and assigns to each its task has written upon the special commission given to us, "The Kingdom of Heaven is like unto leaven." The Church is to make itself the conscience of society, the leavening principle at work in its life; is to be Christ's eyes looking at the facts of the modern world, Christ's brain thinking out the problems these present, Christ's voice appealing to the conscience of the community, Christianizing public opinion and public policy. It is said by our critics, perhaps with some truth, that the Church has become the home of spiritual luxury, a kind of religious club in which we meet together for our own spiritual delectation, and which works no deliverance in the earth. There is but one end to that. Churches, like men, if they

live only for their own health, become not healthy but hypochondriac; and this world has no use or regard for hypochondriacs, either men or churches. The end for which the Church exists is not mere survival but conquest; and the Church conquers not in the first place by getting men into itself, but by getting itself into men. The true measure of its success will be found, not in crowded services, an overflowing treasury, or a multitude of organizations, but in the extent to which it leavens the surrounding world. The Church is Christ's Body; and as members of that Body Christian men must take their place in the social organization. We are charged with work for Him, in the "trivial round and common task"—there certainly, there first of all. But if that furnishes "all we ought to ask," it does not furnish all that is asked of us. Christ longs to express Himself through the members of His Body in all directly religious and evangelistic activities at home and abroad, and no less in politics, in legislation, in civic life. He wants members of His Body, not only on the Church roll, but in the electorate, in Parliament, in the city council, in all the spheres of civic administration and social influence. Always He wants men and women who, like Himself, will give themselves for the life of the world. The Church, the Body of Christ—that presses home great questions upon us. Can we recognize that ideal, that office in ourselves? Is Christ doing anything through us? Can we recognize it in our Church? Thank God we can. But the Body of Christ, whose heart beats in unison with His, which exists only to be the active embodiment of His great love, His passion to seek and save, to draw all men unto Him! If Christ were here visibly at our head, as He is really, would He not lead us on to far more serious exertion both for the spread of the gospel abroad and for the purifying of society at home? Would He not stir us to a solicitude and prayerfulness, a willingness of self-sacrifice and an enthusiasm of faith compared with which the past would seem the day of small things? But with all its imperfections the Church is His Body. It has the heavenly treasure, though in an earthen vessel. That is why we believe in it, and are devoted to it, and know that the gates of death shall not prevail against it. He will not forsake it. He will give it new visions of faith and duty, new impulses of love, new gifts of power. All these things will He do, above all that we can ask or think. For He is Head over all things to the Church which is His Body, the fulness of Him that filleth all in all.

TRAINING FOR SERVICE

*Training for Service—By the Home*

REV. R. BRUCE TAYLOR, D.D.

REV. J. W. A. NICHOLSON, M.A.

*Training for Service—By the Church*

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## TRAINING FOR SERVICE—BY THE HOME.

REV. R. BRUCE TAYLOR, D.D., MONTREAL.

"SYSTEMS" of Home education have not been remarkable for their success. It is not the business of the home to educate, in the narrower sense of the word. In so far as the parent is a schoolmaster he is likely to lose influence. The relation between James Mill and his famous son was a remarkable one, but it was not one to be followed. The son turned out a prodigy of learning, and in many ways ignorant of the affairs of life. His father had not been to him an ally and an intimate, and consequently where John Stuart Mill most needed help, not in the realm of books but in the deeper affairs of life, he was not inclined to seek it from his father who had been his schoolmaster. Systems of home training are sadly apt to break down on the rough ways of life. "The Ordeal of Richard Feverel" is the greatest of all sermons on that text.

Indeed the really important things of life do not come to us in the form of direct teaching. I may not tread upon the themes of those who are to follow me this afternoon. But when I think of the influence of the Church and of its training for service there comes to my mind the passage in Carlyle's "Reminiscences" dealing with the Seceder ministers of Annan and of the Border country: "That poor temple of my childhood, to me more sacred at this moment than perhaps the biggest cathedral then extant could have been: rude, rustic, bare, no temple in the world was more so, but the were sacred lambencies, tongues of authentic flame from heaven, which kindled what was best in one, what has not yet gone out."

Nor is it otherwise with the Collège and its influence. When I look back over those so wondrously happy College years I am filled with a profound gratitude. We wrought hard, but in the retrospect the memories are of men rather than of books. Doubtless it was much for us that we studied under such competent teachers, but when I think of what was done for me by Bruce and Henry Drummond and Lindsay and George Adam Smith the intellectual side of things rather slips from view, and the inspiration that those men gave, the sense of the great calling of the Christian ministry, and the immense opportunity for good that it afforded, fill one's mind. There are many professors in this audience, and perhaps even professors have their drab days as well as the rest of us. I wish we could let them know how much they have done for us, how often in the rush of our ministry we think of them with affection and thanks.



The training of the Home for service:—It is impossible to think in the abstract on a subject such as that. Whose home? What home? Your old home and mine; whether it was in the street of some city such as this, or some clap-boarded house in some far-back settlement in this country, or an old home covered with roses and clematis, by a lochside thousands of miles from here,—we find ourselves, each one of us, beginning to analyze what there was in the training there that first set our thoughts towards the ministry as our calling. Our parents were certainly conscious of no system. They did not teach us to do certain things, but they were obviously anxious that we should be a certain type of character. It may be that education is advancing and that the next generation will be far better equipped in all technical matters than we are. But in the matter of influence we do not look for anything higher than the powers that have moved in the homes of the past. We do not look for homes that will be more pious, more purposeful, more full of genuine glad-heartedness than the homes that we ourselves have known.

To try to analyse these influences is to attempt to catch something almost as evasive as the fragrance of the broom.

I. The first element in this training for service is *the attitude of the parents towards God and towards life*. A certain quietness of soul and piety of outlook is the essential thing. And you cannot teach an outlook; you cannot describe a view; if you would have another see what you see, you must have him stand beside you at your vantage-point. There are homes upon which the peace of God does rest; in them, the ordinary standards of the world cease to run. There is content with narrow means, peace in struggle, the sense that God leads and that God calls. Where parents have themselves the secret of the Lord, the children are likely to find it; and even if they do not, they go through life at all events with the knowledge that there is such a thing, and that those they most loved and admired were the possessors of it.

The most successful evangelist I have ever known was the son of a railway signalman at Perth. His father had to be at work by six, and to reach his signal box in time had to leave the house at half-past five. His wife got up to make his breakfast, and when her husband had left for work had an hour to herself before the children were roused. My friend has often told me how when he was a little boy the first view that his eyes lighted on when he wakened was his mother sitting at the table having her quiet hour with her Bible and with her God. The influence of it never faded from the lad's life. The mother had no thought that in this hour she was being watched by the child; but there was rest and quiet strength in that humble home, and when the boy was able to put two and

two together he was able likewise to see the relationship between the quiet and patience and self-restraint and happiness, and that morning hour with God.

In the training for service in the home there is nothing more powerful than that time when you assemble your household together to read God's Word and to pray. It is not equally easy for all households to manage it. There are conditions of work that make it sometimes very difficult for all to be present. But you cannot expect children to go out into the world filled with the sense of the reality of God if that sense does not exist at home. This habit of family worship is worth making the most strenuous of efforts to maintain. When that goes, the "sough" of religion in the house goes as well.

II. A second element is *the maintenance of literary and social interest*. One of the immediate problems for Canada is how to get the right kind of people into municipal and political life. The problem of the supply of men for the ministry is not the only problem of public service in this land. The thing that keeps men out of the ministry is essentially the same cause that operates in allowing so many of the important offices in municipalities and elsewhere to be filled by the wrong kind of man. There is everywhere a certain lack of interest in public affairs. The rewards of business industry and capability are so great that the best, and those who might have the greatest weight with others, are refusing to give themselves to work that means relatively little reward and involves liability to criticism and harassment. When we get a religious revival we shall get a new sense of public duty also. The same influences that will turn men's thoughts to the ministry will turn them also to public life.

It is in the home primarily that this interest must be aroused. If the conversation is only trivial, or if it seems to consider that nothing is worth attention save the condition of the markets, the children will inevitably allow their thinking to run along these lines. I do not mean, of course, that the times when the family gathers together should be made of set purpose times of instruction. Nothing would be more likely to defeat its end. I once knew a family that had a rooted objection to taking country walks and the reason was that in their youth every walk had been used for teaching them botany till at last they had come to loathe the subject and everything that reminded them of it.

But there is an immense curiosity in children, that can be guided along right lines. They are interested in facts and they are always interested in fights. They have a keen sense of justice, and a hatred of oppression. Most boys are great newspaper readers. If the house is one that has an atmosphere of books it is an easy thing to get

them interested in books, and once interested in books problems will present themselves soon enough. It is a great matter to encourage any literary interest. A child will often find a line of reading of his own. Unless there be something really wrong, encourage him along that line. I fear I have permanently lost the respect of some young people by confessing that I had never read "Little Women," but having made my confession, I discovered most refreshing knowledge and appreciation of a whole division of much of the best in modern fiction.

In the region of Strathdon, from which Robertson Smith came, the traditions of the discussions that went on within the Free Church Manse of Keig are endless. There was a large family of the Smiths and the father was an old minister who had a splendid library. He had the faculty of constantly keeping the minds of his children awake, and the conversation would pass with amazing rapidity and interest from poetry to the last bulb showing in the garden, from that to some problem of the authorship of a New Testament book, discussed with the utmost freedom, and then again to the geological structure of Bennachie, illustrated on the spot by the manipulation of a loaf of bread with a good crust to represent the igneous elements! The result was a group of amazingly clever children, interested in a multitude of things, and believing that there was nothing in truth of which they need be afraid.

It is a great matter for children if they feel that they can bring their difficulties to their parents, and these difficulties soon begin to present themselves. In the matters of the moral life we are naturally anxious that the knowledge the child acquires should come from those who can guard it against evil, and make clear sufficient of the mystery of life to shield it against conduct that might ruin. And assuredly in these matters that relate to religion, to the origin of the world, of the Bible and of the religious sense, it is of the parents that knowledge should first be sought. So let the fathers and mothers encourage the discussion of things that may be altogether beyond the reach of the children and perhaps of the parents as well. Parents not easily shocked are a great asset. You wish your children to feel that they can bring their friends to your home; you should wish them to feel that they can bring their immature thoughts to you likewise. The lad in difficulties over verbal inspiration, let us say, may gain from his father a line of thought that is really going to help him to a positive position; he may get from someone else the idea that the whole question of Scripture inspiration is dead and not worth bothering about. Happy is the father who has his son's confidence in these difficult matters of faith.

III. And yet while we are anxious to leave broad margins within

which the boy will think for himself, and while we have no desire to usurp the province of the schoolmaster, it is of the utmost moment that from their earliest conscious years we should be instilling into children *lessons of uprightness and honor and purity*. We ought to inculcate definite religious truth, and give precept where reasons would not yet be understood. There are those, of course, who do not think that it is fair to occupy the mind with views that the after years may challenge. They would leave the field open rather than create any prejudice for religion. If the Christian religion be true, it is argued that the children will afterwards discover the truth of it for themselves. You may know the story told of Coleridge in this connection. "Thewall," he says, "thought it unfair to influence a child's mind by inculcating any opinion before the child should have come to years of discretion and be able to choose for itself. I showed him my garden and told him it was my botanical garden. 'How so,' said he, 'it is covered with weeds.'" "Oh," I replied, "that is only because it has not yet come to its years of discretion. The weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

This measure of definite religious teaching must be done by the parents themselves. It is not right to leave the religious teaching of your child to the Day School or to the Sunday School. The half hour lesson on Sunday, broken in upon as it so often is by rolling, by the explanation of geographical or historical allusions, or perhaps by disorder—that is not going to take the place of the parents' influence and teaching on the things that do really matter. The teaching in the Sunday School may often be inefficient and so too may be the teaching at home. But the teaching at home has behind it all that parenthood and obvious love stand for, and the things taught there are never forgotten.

IV. I must confess that I view the comparative absence of children from church in this country with no small anxiety. *Sunday School is no substitute for the church. Children from the age of five, at any rate, ought to worship with their parents, and the service ought to have something in it specially for them.* It is not a difficult thing to interest children in the regular service of the church, and they ought to feel that it has a real place for them. If you send them to Sunday School only, they come to think of that as their church, whereas what is your church ought also to be theirs. And if they go only to Sunday School, when are they going to begin to come to the regular service? If you are faced with an alternative, Church or Sunday School, then throw your influence on the side of the church, and be yourself your own Sunday School teacher.

The gap between the Church and the Sunday School is one of the

matters about which we have most reason to be concerned; but it is likely to become all the wider if we put off the day at which children are to come with their parents. The church belongs to the family, not merely to the adults in the family; and minister and people ought to live up to that fine inclusiveness. The morning service is the family festival. And at the risk of being accused of encouraging half-day hearing might I even utter my doubt whether the evening service has worked well for family life. If you do not gather your children around you on Sunday evening there is not any other time in the week in which it is possible to have them all to yourself. Sunday is the home day. One looks back and remembers the Sunday evenings when the children were gathered together and books were read and things were talked about, and hymns were sung, and there was seriousness as there was laughter, but above all things the sense of the home. The other Sunday night there were gathered in my manse some twenty-five or thirty men, roomers all of them, men mostly Scotch. Somehow or other, the conversation drifted around to what we used to do on the Sunday evenings in the Old Country, and for man after man it was the Sunday evening in the home that stood out as the most memorable thing in the week. One man who had been at sea for some years said that the thing he remembered was the singing of Psalm tunes, "Saxony" and "Coleshill," "French," "Jackson," "Invocation," "Duke Street" and "Irish." Why not sing them now? And there for a couple of hours we stood round an organ not in its first youth, without any soprano or alto at all, and sang these old tunes, and then men slipped away with some sense that old and holy memories had been revived. The evening service is a service primarily for those who have been unable to attend the morning worship, and, in the cities, at all events, for those who have no homes of their own and for whom the time would hang heavy and be fraught with temptation towards things not good. But if you go to morning service and the children go to Sunday School and you go again to evening service there is really no time in the day of rest that is a time of rest, and you are not piling up in your children's memories those associations that might afterwards be to them veritable means of grace. If I knew that the family were all together at home, I would much rather see the family pew filled with "roomers" at the evening service.

V. Another element in the home training for service is an *extreme carefulness in the criticism of religious effort*. It is so easy to be witty and amusing at the expense of other people, especially at the expense of the man trying to make plain the things that are invisible. No one is really adequate for the work of the ministry. By a criticism that is perfectly just you may remove

the whole impression that some servant of God has made, for those young people who so readily jump to conclusions will suppose that your criticism covers all that was done and is destructive of the whole. The kindly attitude towards every spiritual worker is the best of all recruiting agencies for service in the kingdom of God. Wing your words with criticism and your children will soon come to think that the whole cause is hardly worth striving for. Make them feel the greatness of the work, the power the Holy Spirit can give to those who of themselves are without erudition or force. Help them to see somewhat of the need as well as of the possibilities of the Kingdom in this land, and they will always have before them, if not the ministry itself, at all events the call to service.

It is a common taunt that ministers' children are no better than, if as good as, the children of those who do not make any definite profession. There may be something in the jibe; many ministers are too busy really to attend to their home duties. But at all events this fact is notable. In the "Dictionary of National Biography," about one-third of the names are the children of clergymen. That simple life with its training and outlook has been the most effective school for service that the world has discovered.

## TRAINING FOR SERVICE—BY THE HOME.

REV. J. W. A. NICHOLSON, M.A., DARTMOUTH.

WE are met here representing the entire Presbyterian Church in Canada. According to the latest census, ours is, numerically, the leading Protestant denomination in this Dominion. We are entrusted with the oversight of considerably more than a million of people—nearly one-sixth of the total population. Add to this our wealth, our education and our splendid traditions, and you will realize something of our obligations and our opportunities in this latest and loveliest Land of Promise.

Putting the case more concretely, we estimate roughly that we have a direct influence upon 200,000 families. We can touch 200,000 Presbyterian homes. Think what that means! In these homes are growing up the future tradesmen of Canada—farmers, fishermen and factory-workers; our future professional men—doctors, lawyers, and ministers; the future leaders of our public life—statesmen, journalists, teachers and captains of industry. In influencing these homes we are very directly affecting the national life. The efficiency with which the industries, the commerce and the government of this country are conducted, and the spirit in which professional and public service are rendered will depend in the first place upon the atmosphere that pervades our homes and the controlling purpose at the centre of the family circle. From the fireside and the family table there radiate potent influences that must be reckoned with in any carefully considered system of training for service.

The home is supplemented and supported by the church, the school and the press. These, and a hundred other agencies, combine to produce the servant-citizen of a modern commonwealth. But the home occupies a unique and strategic position. Its influence is earliest. It teaches the first lesson. In a sense it performs the functions of them all in the tender years of childhood. The home is the first temple, the first school, the first workshop, and the first medium of intercourse with the larger community. It is well that the church should always remember that the mother is often the first priestess, her bosom the earliest confessional, and her lips the earliest oracle of God for her child.

Granting then that the home has the first opportunity, what should it do? First—a very important thing—it should impress upon growing girls and boys the dignity of service. Let us make service

a holy word. We must teach them that any task that is necessary for the welfare of society—anything that contributes to human betterment—is a task which they may be proud to be engaged in. It may involve greasy hands and grimy faces, but if it satisfies a real human want it is quite worth doing with all one's might. Let us make the apron and the overalls part of the livery of service in the household of God. To find the task one can best perform and to do it skilfully, quickly and joyfully, is to be about God's business—no need to worry about the day's wage.

On the other hand this truth must be made exceedingly plain: it must be set in clear shining light before the rising generation that to live without rendering a real service to society is an unmitigated disgrace. The idler, however large his bank account, is a pauper. He is supported by the community. More than that, our Canadian sons and daughters must be taught that the person who engages in any occupation which is injurious to society is nothing less than a murderer. His business may bring large returns in cash but his hands are red with the blood of his fellows. And further, they must be shown that the man who takes advantage of his powers, whether natural or acquired, to secure for his own private purposes as large a share as possible of the world's wealth, without regard to the welfare of those who co-operated with him or would have been his guidance to produce that wealth, is a robber. He has taken what was not his own.

This then the home should endeavor to do—to emphasize the dignity of service, to teach that there is no other greatness or glory than in ministering to human need. He who would be chief in the household of God must be servant of all.

The parents will succeed in this effort if they will stand ever loyal to the Christian conception of the larger family. Nowhere else can this be so successfully taught. Brotherhood is a reality in the home. The child is born in an atmosphere of love. His first adjustments are to an environment where sympathy and co-operation are the dominating motives. Cannot the home be made the symbol of a wider world and the family circle become an illustration of the larger community? If industry and commerce are ever to be pervaded with the spirit of Christianity, if the devils of greed and selfish competition are ever to be exorcised, the formula of exorcism must be learned in the home. If every one is a brother we shall be ready to serve him, and we will not dare to do him harm.

A mother was one day telling her pastor with a feeling of pride about the conduct of her son. The lad on his way home from school had quarrelled with a class-mate. They came to strong words and were about to come to blows, when her son suddenly straightened



himself, dropped his clenched fists to his sides, and said: "No, I won't hit you; you're only a truckman's son." While our homes create an atmosphere where such thoughts can live, and while parents can tell of such incidents unabashed, the Kingdom of God is still away on the far horizon.

Let us make our homes a training school for efficient service by making the spirit of the larger brotherhood a welcome guest at the fireside and the board. In our Canadian land we want no aristocracy of birth, or wealth or class. We want an aristocracy of character based on service.

But something greater even than this the home can do in training for service. It can impress upon the future servant-citizens of Canada a sense of the real presence of God in the world and of His sovereignty over human affairs.

Brotherhood and service have their sanction in religion, and without a living faith in the fatherhood of God "the brotherhood of man" and "the service of humanity" become empty, meaningless phrases. Everybody knows that a belief in a sovereign God claiming human service and controlling human life has been an incalculable force in the progress of the world. Almost invariably the great forward strides in human history have been taken by men who first bent their knees before God. No business will ever be efficiently conducted unless it is felt that God is an invisible, but by no means inactive, partner in its management. We shall never be sure of having the apples packed in the middle of the barrel as large as those at the top until we have linked the service of man with the sovereignty of God.

How, then, can the home assist in this training? It can create an atmosphere where God's presence will be felt as a reality. Let me briefly indicate the tremendous value for this purpose of a simple ritual in the family life.

Let us take the "Grace before meat." The family is gathered around the table covered with such fare as the father's toil and the mother's skill can provide. It is furnished with the fruits of the parents' labor. But before a morsel is tasted, heads are reverently bowed, and a few words are devoutly spoken—not to any visible Being—words of thanksgiving to the Great Provider, the unseen Father of all.

The same is true of the family altar where acknowledgment is made of the presence of One whom human eyes cannot see, but to whom the lives of all are entrusted for safety and guidance. The growing child comes unconsciously to believe in the reality of a Person in intimate relationship to the family life. Day by day as the simple devotional exercises are repeated the impression is

deepened until the thought of God becomes a dominating factor in the child's life.

Who can tell the value to society of such training? In the long after-time, when these children, now grown to manhood and womanhood, having taken their places in the world's workshops, are assailed by a thousand temptations—to shirk, to skimp, to slight—they cannot forget Him Whose eyes are everywhere. When burdens grow heavy and tasks prove hard, and they are almost ready to quit, there may flash across their mind memories of the family altar with the smoke of the morning sacrifice rising heavenward, a powerful witness to the reality of God's presence, and they continue in their effort. They endure, as seeing Him who is invisible.

## TRAINING FOR SERVICE—BY THE CHURCH.

REV. ALEXANDER MACGILLIVRAY, D.D., TORONTO.

THE to-morrow of the Church, in whose name and interest we are met, is bound up with the child of to-day.

The Church, that is God's agency for the maintenance and extension of Christ's kingdom on earth, will find her highest service and reap her richest reward in shepherding the children. When there are no lambs in the fold it is only a matter of time until the flock becomes extinct.

It is conceded that if the majority of the children in our homes are to receive any spiritual nurture and training, they must receive it at the hands of the Church. We have just heard how religion in the home has declined; the Bible is not read, the family altar is in ruins, parental authority has lost much of its dignity, and the unity of the family in matters of faith, worship and service is far from being what is desirable and possible.

It is the right of the child to expect of the Church, God's active and manifest agency in the world, the creation of that spirit and sentiment that will ensure to him a good name, and an entrance into life safe-guarded with all the sanctions of religion and the conventions of society. And even where these are denied, as unhappily sometimes they are, it is the right of the child, who is in no way responsible, that the Church, and society enlightened by the Church, shall come to his aid and "help him break his birth's invidious bar," that he may become a living illustration of the principle that "environment is more than heredity," that nothing is too hard for God, and that the influence of the Divine Spirit working in the Church and through her people can make of the most unpromising material instruments for the service and glory of God.

To be born into a home with an atmosphere enlightened and purified by the teaching and influence of the Church ought to be the birthright of every child. He has a right to be welcomed as a gift from God, and from the very beginning of his life to be esteemed and trained as an heir of everlasting life.

Whether our Church, through all the agencies at her disposal, is doing all in her power to create that spiritual atmosphere in which a godly generation can best be nurtured, you will judge after I state that out of 3,584 Sabbath Schools reporting to our Assembly only

327 have a "Home Department," and 3,257 have not. Is anyone justified in bewailing the neglect of Bible reading, and the absence of family prayer till he has exhausted every effort to introduce them? I have not the shadow of a doubt that the greatest need of our homes is a revival of family worship, and that the greatest achievement of our Church will be the establishment, through the agency of our Sabbath Schools, of the family altar in the home. Burns did not, for he could not, overestimate the influence of Bible reading and family prayer in the home and on national life when he wrote:—

"From scenes like these Old Scotia's grandeur springs,  
And makes her loved at home, revered abroad."

It is the right of the child that those endowed with the possibilities of parenthood should be instructed as to the nature and sanctity of life, the mystery of its origin, the holiness of chastity, and the indispensableness of purity to physical and spiritual well-being.

Parents should teach their children concerning these things, the Church must encourage them to do it, the right of the child to know must be recognized. Sin comes of ignorance, as well as of passion and malice.

That life is not cherished and guarded as the most precious thing imaginable is proven by the fact that in Canada, out of every 1,000 infants born into the world, 220 die before one year of age is reached, in many cases doubtless in spite of love and care, in more cases through ignorance, and in not a few cases through criminal neglect.

May I venture a startling illustration:—In this City of Toronto, that stands for so much of what is best in society and in our national life, one hundred nameless infants were buried by the City in unmarked graves, in the Potters' Field. No mother sobbed her grief at the burial, no minister pronounced the gentle words of the Good Shepherd "Suffer little children to come unto Me,"—for no minister was asked—upon innocent, helpless little ones, that should not have been born, and for whom the world had no welcome. Centuries have passed since Herod went to his "own place," but the slaughter of the innocents goes on. Has not the child a right to be heard, helped and saved as it pleads for its life? The child has a right from the Church to a name in the Church.

I am not as sure as I once was that the Church should refuse baptism to the child of non-professing parents. I rather think that if the parents desire it, and believe in it, though they have made no profession of faith in Christ, the Church should be ready to give

the child a name in the church, enroll it in the flock of the Good Shepherd, and follow it with her prayers, love and care.

Are the baptized children of the Church remembered and recognized as is their right? We hear the formula when the sacrament of baptism is administered, "I baptize you in the name of the Father, Son and Holy Spirit. I receive you into membership of the Church of Christ and into the fellowship of this congregation." The name is entered on the baptismal roll, and not infrequently the child is forgotten.

I rejoice for the sake of the child and the home, and for the honor and future of the Church, that the "Cradle Roll" has recently come into great favor and prominence; that through the agency of the Sabbath School the children, too young to come together to receive instruction, are being enrolled in a department of their own; that their existence is at least recognized; that on their birthday, and usually at the Christmas season and at Easter time, they are remembered with some little token and receive a visit by someone in the name of the Church, and that where this department of Christian service is operative they are in due time brought to Sabbath School and instructed, as they may be able to receive it, in the truth. And yet there are 2,567 Sabbath Schools of this Church that do not go to the little ones who are too young to attend. There are at least 50,000 children unsought by this agency of the Church, and untouched by its love and care.

The child has a right to know that he is an heir of immortality, that for him Christ died, and that it is not the will of the Father in heaven that he, though he be the very least, should perish. Of Christ for Whom we stand representative in the world, and Who will be known just as far and as fully as we make Him known, the prophet said, "He shall feed His flock like a Shepherd, He shall gather the lambs with His arm, and carry them in His bosom." It is for us to give this prophecy a daily fulfilment by going after the lambs and gathering them into the fold of the Church with all the patience and gentleness of Him who spoke of Himself, not as prophet, or priest, or bishop, or Presbyter, but as the Good Shepherd.

The child has a right to expect from us that we seek him and find him, that we bring to his home our invitation and our message. And we owe it to Him whose commission we carry to be able to say that to the very limit of our strength and our opportunity we have laid our hand on every child; that we not only cared for those that claimed us, but that we also cared for those who did not claim us or any one, and were not claimed by anyone. To lay the hand

upon the child's head is to win the mother's heart. It is still true, "A little child shall lead them."

The child has a right not only to be gathered with the arm of the Church, but it has the right to be carried in the bosom of the Church. When there are no stray lambs there will be no lost sheep. Is it not much easier to form than reform, to keep from falling than to rescue the fallen? It is surely kinder, more profitable, to build a wall on the edge of the precipice than to place an ambulance or to equip a hospital at the foot of the precipice.

We rejoice that Christ saves to the uttermost; that the prodigal in the far country is found, and brought home; that the life marred by sin can be restored by the grace of God; and that men in every age have come to glorify God by preaching the faith they once destroyed; but is not the whole life better than a fragment? "I love them that love me, and they that seek me early shall find me." "The bird with a broken pinion never soars as high again."

It is His will. Why not bring the children to Him that they may lay upon the altar of His service their young lives in all their virginal beauty, purity and strength?

The child has a right to a place not only in the Sabbath School but in our Church; not only to be united by faith to the Saviour, but to be united by his own act of voluntary profession with his Church and with his people. No teacher should rest satisfied until her believing service to the child is crowned by his acceptance of Jesus as his Saviour and Master, and his enrolment in the Church as a follower and witness for his Lord.

If there is one thing more than another in the situation of to-day to humble us, to silence all boasting and send us to our knees, it is the fact that for the year 1912 we received from the Sabbath School into the fellowship of the Church 578 less than for the year 1911, and for the year 1911 we received 1,000 (all but 13) less than the year 1910, and this at a time when our population is increasing, when it is estimated that from every land 1,200 daily are coming within our gates. True, most of them may not be of our branch of the Church, but from those who are of our Church, and those of no Church, our Church should, as a result of our interest and effort, show increasing and not diminishing additions.

Last year 15,500 passed in at the Sabbath School door, bringing the challenge of opportunity to our faith and endeavor. Last year 6,200 passed on and up to the membership and service of the Church. Eight thousand at least passed out of the Sunday School, and passed not into the Church. If we failed to win them while with us, is it going to be easy to re-conquer them from the world? Is it not better, surer work to bring them up in the nurture and admoni-

tion of the Lord, than to go out into the highways and hedges to compel them to come in?

The child has a right to the nurture of the Church and in the Church the command for us is "As you love Me feed my lambs." There should be a place for the little ones in the sanctuary, and for them a portion should be prepared in every service.

I should prefer to think that the man who said, "I feel most comfortable in my pulpit ministry when there are no children present," spoke for himself alone and not for a class, and we hope he is alone. The other man who said, "I prepare my sermons with the cultured thoughtful members of my congregation in my mind. I put into my work of preparation my ripest scholarship, my highest and deepest thought, I deliver it with all the force and directness of which I am capable, and there my responsibility ends," should hear the child as he makes answer, "I am not cultured, nor thoughtful, I do not think very much, and when I do my thoughts are neither high nor deep; I know but little of reasoning, but I am God's child; I am here, I want to get nearer to Him and learn His will; speak His Word that I may understand it, announce a hymn in which I can praise Him, make mention of me in prayer; have strong meat for the men, but have some milk for the babes—such a simple loving word as I can learn and hide away in my heart, that I sin not against God." As we stand representative of Him who said, "Feed my lambs" as well as "Feed my sheep," let us cultivate the personal touch and give exercise to the pastoral heart.

If our Church is to have a glorious to-morrow, brighter and better than to-day, the children must be known, recognized and cared for to-day by the Church. They must be taught the truth given to her, must be brought to the Saviour and into the Church, accustomed to her ordinances and trained in the worship of giving and service. We must not complain of the times which we were born to serve, or say "the former days were better than these." "This is the day God made, we will rejoice and be glad in it."

Ours is the seed time, God alone  
Beholds the end of what is sown;  
Beyond our vision, faint and dim,  
The harvest time is hid with him."

We will not come into our own till we go after every lost sheep, seek every stray lamb, and know the flock that we may call each member of the fold by name. Will a life of such pastoral fidelity seem narrow? Will such tenderness be unworthy of the Church, the Bride of Christ?

There is a line of Browning's worth repeating in answer:

"Somewhat narrow, somewhat slow,  
Used to seem the ways, the walking; narrow ways are well to tread  
When there's moss beneath the footsteps, honeysuckle overhead."

A deepening sense of responsibility, a stronger passion for souls, more tender shepherding, greater insistence in prayer, mightier faith, we need. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



## TRAINING FOR SERVICE—BY THE CHURCH.

REV. C. A. MYERS, M.A., EDMONTON.

THERE are three main divisions in the Church's sphere of "Training for Service." On the one hand there is the sphere of her adult membership. This the church has too long considered her chief work. On the other hand there is the long sphere of childhood, roughly speaking up to twelve years of age. This has during recent years been the object of the church's anxious care and solicitation, and despite many failures, and very much yet to be done, something very real and important has been accomplished, as Dr. MacGillivray has ably pointed out. But there is a third sphere between these two which the Church has, as yet, all too sadly neglected. Of what avail is it for us to care for the children if we are to continue losing them as soon as they reach adolescence?

This middle group, between childhood and adult manhood, which it is our business to discuss, must itself be divided into two periods: first, early youth or the period of adolescence, and, secondly, later youth or young people proper. The latter half of the period has received some attention, but the former half is only now being seriously taken into account in the Church's operations. Yet it is this period of adolescence that is fraught with so much possibility for good or evil; it is the period of reconstruction and sometimes revolution,—the period of revolt from authority and control,—the period of criminal tendency and immorality, and yet the period of all others most open to religious impressions and ready for a true appeal for the dedication of the life to Christ. The Church must now awake to this problem also, and turn her attention as never before to the needs of the big boy and girl.

Some one has said, "When God made the first man he made the world significant, but when He made the first boy He made it also interesting; and while man was made out of the dust, He made boys out of dust and electricity." It is this electricity that constitutes the boy problem. "No church or school of morals in the past has so far succeeded in adequately educating its youth in religion and morals, or even of learning how it is to be done; but this is the thing that must be accomplished, and every live Church is actively facing that problem to-day," says Forbush, in his recent splendid book, "The Coming Generation."

The Assembly's Committee on "Men for the Ministry" reports

that our Theological Colleges will graduate less than fifty students this year, while two hundred and fifty are needed. One hundred mission stations on home and foreign fields will lie vacant during the winter. One thousand five hundred additional men will be needed during the next five years, if our Church is to measure up to its opportunity. Many reasons are given for this lack of men for the ministry, but consider the following statements: Dr. Alexander, one of the foremost specialists in America on the problem of the Adolescent, states that of every one hundred boys and girls who enter our Sunday Schools, seventy-six drop out before they pass their teens, and of these seventy-six who drop out, eighty-six per cent. are boys; while eighty-eight per cent of our adult members come from the twenty-four children in one hundred that are kept in our schools. According to the investigation of our own "Commission on Religious Education," of every one hundred persons of thirteen to sixteen years of age in our congregations, only seventy-two are enrolled in the Sunday School, and only forty-five are present on the average; of every one hundred youths seventeen to twenty years of age only fifty-two are enrolled, only thirty-one on the average being present daily. That is, from one-half to two-thirds of all young people thirteen to twenty years of age *are not regular in Sunday School*. Is it any wonder there is a dearth of men for the ministry, and of members for the Church? Yet the youth of to-day are to be the nation of to-morrow, the boys and girls of to-day the church of to-morrow; the adolescent boys of to-day the ministers and statesmen of to-morrow, and the adolescent girls the mothers and teachers of to-morrow. Will each minister and layman here glance back to the home church and Sabbath School, and ask where are the big boys and big girls at the Sabbath School and church hour?

Why the big boys and big girls drop out of the Sabbath School is the question we ought earnestly to face. A volume might be written on this. Let us, however, at once frankly admit that it is *not necessary*, nor is it due primarily to their perversity or badness, but rather because of our own failure properly to provide for their needs.

A high-school boy of fourteen sat on a hot summer day in an old-fashioned church where an old-fashioned leader conducted an old-fashioned service an hour and a half long in an old-fashioned way, and the boy registered a deep vow that he would not be caught there again. Was he wicked? The fundamental error, as Ernest Thompson Seton has pointed out, is "that we have been more concerned with trying to force on their attention the things we thought they ought to be interested in than with finding out the things they are interested in."

What must be done, then, that we may hold and train for service

these hosts of big, bright, interesting, destiny-determining boys and girls? A vast amount of investigation and study has been given to this problem in recent years, and many books have been written on the subject. An entire volume in the report of the "Men and Religion Movement," (that remarkable scientific investigation into the state of religion for men and boys) has been devoted to it. The solution of the problem, according to these authorities, is to be found along certain clearly defined lines. Five facts must be faced and followed if we would succeed as a church in dealing with our adolescent boys and girls and young men and women. Let me briefly indicate these lines of approach:

First: *We must recognize the fourfold nature of the growing youth.* Dr. Alexander is fond of quoting in this connection from the Gospel of Luke, where it is recorded of the Divine Child, "He grew in wisdom—i.e., intellectually; in stature—i.e., physically; in favor with God—i.e., spiritually; and with man—i.e., socially.

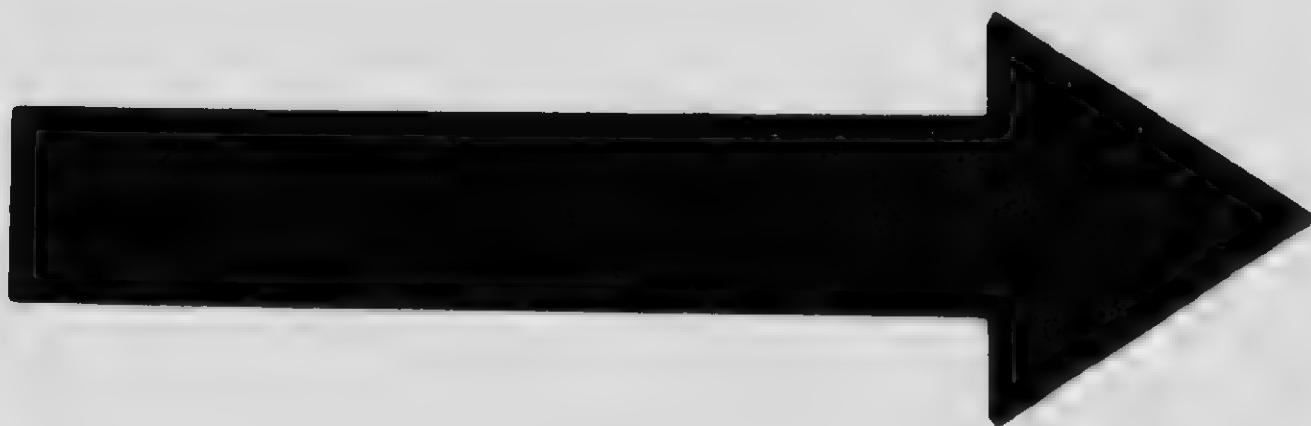
Looking upon the boy as only spiritual, has not the church sadly neglected his physical, social, and intellectual needs? We forget that "we cannot educate a boy religiously without educating the whole boy," any more than we can educate him intellectually in any true sense without educating him also morally and spiritually, as our day school system is fast demonstrating to-day. Granting that the church's duty to the boy is only spiritual, has she not been too slow in leading him definitely to Christ for personal salvation, forgetting that our religion is one that is suitable to meet the needs, not only of all kinds and conditions of men, but of boys and girls too? The Gospel of Christ, with its strong moral appeal for self-control and purity, its promise of power to turn moral defeat into victory; its demand for personal consecration to Jesus Christ as Master and Friend, and its high claim for the service of others in the highest of causes, is a religion that satisfies every need of the adolescent boy as well as of the adult. This religion ought to be brought home now with all clearness and individuality.

Second: *We must recognize the fact of development.* No two boys are alike once, and no one boy is alike twice, therefore variety is almost as essential as activity. The big boy is no longer the little boy, nor is he, on the other hand, a little man. The adolescent boy is something different from either, and must be dealt with according to his nature and needs. He cannot and will not wear the same clothes as when he was mother's little boy. There could be no greater punishment than to dress a big boy of fifteen in bib and tucker of the six-year-old. You may not be able to compel him to play tiddle-de-winks, but you do not have to compel him to play baseball. You may not force him to sing, "I'll be a Sunbeam," which he gladly sang in the

Primary, but he will sing "Dare to be a Daniel," or will at least whistle it if he has a chance. The whole of the Sabbath School service, from the singing to the lesson, must be arranged to meet this fact of the boy's development. He is now a big boy and has put away "childish things," but is not yet a man.

Third: *We must recognize the demands of his social nature.* The child is individualistic, the adolescent is beginning to be altruistic. He no longer plays alone, but seeks out companions. He is becoming a social being. A divine instinct in him cries out for companionship. Hence, wherever the adolescent boy is found, there, whether we foster it and supervise it or not, we will find the "gang" or club. Christ intended His church to be a brotherhood, where his disciples might find warm fellowship and help, but instead of this the church grew formal and cold, and so men went out from her fold and organized brotherhoods beyond her sphere and influence. Thus have arisen brotherhoods of Masons, Oddfellows, Y.M.C.A.'s and the like. Once more we see the church idly allowing her boys and youths to drift away because she has not provided for this divine instinct for social fellowship: so, independent of her, there have arisen clubs and societies, such as the Knights of King Arthur and the Boy Scouts, to satisfy this demand. May we not expect that now the church will awake and lay hold upon this mighty lever to win and hold her youth to herself? This social work, or week-day activity, should be closely tied up to the Sabbath School class,—should be an integral part of the church and Sabbath School work, not something loosely attached or added to it. The church should have for every grade of instruction in the Sabbath School a parallel opportunity for expressional activity and service during the week. "No impression without corresponding expression" is a true principle in religious education. "It is immoral," says one writer, "to teach a child religion without giving him an opportunity of expressing it."

Fourth: *We must recognize the fact that the adolescent does not want things done for him, but wants to do things.* It is not a case of "work for boys, nor even with boys, but by boys." The teen age is full of activity. They must be "doing things," and doing them all the time. Their club must not be a plaything or mere amusement, but an avenue for service. I wrote Dr. Alexander, asking what, in his opinion, was the one outstanding thing we must provide for our boys and girls if we are to hold them for the church. His answer was, in effect, "Give them something to do; provide avenues of service." The characteristic of the adolescent is the desire to give, rather than the desire to get, and the church must devise ways and means of service for them. The only thing is to set the young life at tasks which it is possible for it to accomplish, and as soon as the



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church gives itself seriously to this business, the adolescent boy and girl who are now on the outside of the church will be led, through the tasks given them, to a great love for the church itself, and for the Master, who, true to the highest and best of human instincts, challenged men to a life of Service. What an opportunity is here for the Boards of Home and Foreign Missions, and of Social Service, to provide definite suitable tasks for our growing boys and girls. The Boy Scout movement rings true to this principle when it places second in its three-fold promise the ideal of "Doing a good turn to someone every day." Thus the boy becomes a good man in the doing of good deeds. Give these life-full creatures some real task, and they will do it, and in doing it save both themselves and others. "Idleness is the devil's distillery." Older boys will win younger ones, and good boys lead bad ones. We must direct our boys' thoughts away from themselves to the glorious tasks to be done for Christ their Captain.

Fifth: *Last of all, we must recognize the need of leaders for this work.* Consecrated men and women, ministers and laymen, must be found who will literally be prepared to lay down their lives in sacrifice for our boys and girls. "God works by incarnation." He who at sundry times and in divers manners hath spoken unto the fathers by the prophets, and hath spoken unto the whole world through His Son, has done so that He might, through Him, bring *many sons* into glory. It is written of the Incarnate Son that "He dwelt among men and we beheld his glory—glory as of the only begotten of the Father, full of grace and truth." And the leader of boys must likewise become a boy, and dwell among them, that they may behold his character, a character full of sympathy and sincerity, and thus lead them gently to their Master, Christ, for self-committal and service. It is the business of the church to go out and lay her hand on such men and lead them up to this task. We must look to our Theological Colleges to widen vastly their influence so that laymen may have the chance to fit themselves for this all-important service. Fathers, ministers, laymen, are we going to be willing to give anything and everything for our boys except the one thing needful—the one thing Christ commanded—the priceless gift of ourselves in service and self-sacrifice? Here, if anywhere, men are wanted—real men—men who have themselves been boys and can remember it—men who are still boys in spirit. Give a group of boys such a man, and he can follow almost any method or plan he likes with success. For this work in any congregation all that is needed is one man of this kind, and one boy who needs such a big brother and companion. "Religion and character are not taught, they are caught"—caught by inspiration from a living friend and companion. We must, therefore, address ourselves as never before to

the task of training our youth for Christ and the Church. If we *must* choose between the boy and the budget, let us choose the boy; but that is not necessary; rather let us save the boy, and we will at the same time solve the budget; save the boy and we will settle the bar; save the boy and we will have men for the ministry. But let this loss of the adolescent boy from our churches and Sunday Schools go on, and the Church must continue to march forward crippled and weak in the campaign of conquest for Christ.



## TRAINING FOR SERVICE—BY THE COLLEGE.

PRESIDENT R. A. FALCONER, LL.D., LITT.D., C.M.G., TORONTO.

A GLANCE at the programme which has been prepared for this Pre-Assembly Congress reveals the variety of service for which the college is to provide a training. For most of these two days the Church's opportunity will be outlined as opened up at home and abroad. There is the City Problem, and an almost equally difficult Rural Problem; there is the problem so urgent upon Canada at the present, of nationalizing with our ideals the multitudes who come to us, and of imbuing them with the religious spirit in so far as they do not already possess it. There is also the World Situation and the duty of the Church towards the heathen nations, who to-day as never before have been brought, by the rapid development of means of transport, into close touch with Christendom. These external conditions present the Churches of Canada with a unique opportunity.

But in addition to this, our vigorous country is being occupied by a varied throng coming from everywhere during one of the most active epochs of history. It is an age in which human ingenuity has been called forth in an amazing degree. Under the powerful stimulus of the application of science to industry, men's minds are working eagerly upon the development of the natural resources of the world. By a conjunction of causes which are really interrelated, just at the time when scientific method and discovery have been turned to invention, immense territories and illimitable resources in raw material have been opened up, so that there has been a wide diffusion of high intellectual effort to render the world more useful to man. Therewith have come new social problems.

But in addition to this, there has been a great intellectual awakening, which, in the latter half of the nineteenth century, forced upon the average man views of life, its origin and nature, which were often disturbing to his religious and moral opinions. This illumination may, to some, have seemed to come upon the world like a chilling dawn, and as the light grew clearer it laid bare certain social problems which hitherto a few may have stumbled upon in the darkness, but which had not been realized in their bare repulsiveness. In that chilly morning of the Illumination, men at first drew around them more tightly the garments of their comfortable doctrines, but soon in setting about the remedying of the conditions, they loosened them, and felt a new glow. On reviewing the past quarter of a century one

would fain believe that, as the light is growing clearer, the atmosphere is distinctly losing something of its sharpness.

To serve the world of the twentieth century men must be well furnished for their ministry. What sufficed in the college of a generation ago will not suffice to-day. Our fathers dwelt in remote provinces the life of which was fairly uniform, the population homogeneous, the cities few and small, and the problems, intense and real though they were, relatively few. To-day we are living on the highway of the modern world, on the top of the high places, where the paths meet.

It seems to me, therefore, that our Church has acted wisely in establishing her colleges at the great university centres, and that her policy should be continued until in each large provincial institution a strong theological hall is erected and worthily maintained. No longer should the seminary be secluded from the strenuous life of men, in a circle which may create its own intellectual standards, cultivate its own morals and imagine its own world.

We can admire no more than Milton did the "fugitive and cloistered virtue, unexercised and unbreathed." The college of divinity situated within a university cannot fail to be affected by the high standards of intellectual efficiency which are maintained in all the professions, nor to be stimulated by an atmosphere which, if less balmy than that of the remote seminary, supplies a far healthier tonic.

The present Lord Chancellor of England, Viscount Haldane, has said in dealing with the purpose of a university that "things are in our time too difficult and complicated to be practicable without the best equipment, and this is as much true of public affairs as it is the case in private life. . . . (Now) the university training cannot by itself supply capacity; but it can stimulate and fashion talent, and above all it can redeem from the danger of contracted views." By disturbing these "contracted views" the university often causes disquietude to those who live within the seminary as such, but it must continue to cherish eagerly the liberty of philosophizing and teaching which it acquired at great cost. A real danger may beset the secluded divinity school similar to that which Professor Walter Raleigh fears for "technical schools when they are divorced from these wider and freer forms of intellectual inquiry which are the sacred charge of a university—they live as annuitants upon accumulated capital."

This leads me to remark that one purpose of the Church in causing her students to be trained first as undergraduates in Arts in a university, and then for three years in theology, is to discipline the student so that he may become a Christian thinker. It is all important that he should go forth so trained that he can soon acquire for himself all that he needs in the way of information, and especially can arrive at wise and well-reasoned conclusions on the basis of his facts. This

requires to be emphasized when there is such insistent demand for what is called practical training. It cannot be too frequently reiterated that the training which is truly practical is that which best prepares a man for his life's work as a whole, covering the generation and adapted to the various grades of society which he may be expected in the natural course of events to serve. Unfortunately the term practical is often used as though a theological curriculum should consist of prescriptions accompanied with directions for use in the case of certain obvious maladies. On that view the man is practically educated who carries round with him packets of cure-all remedies, being able to go forth and utter safe, *i.e.*, commonplace, opinions on theology, philosophy, economics or sociology. Men practically trained in this way may hold orthodox views on all subjects, but they will also be probably most uninteresting. Far worse than that, however, they may in time become like the lazy medical practitioner who justifies his indolence by saying that the old is good enough for him, and who unfortunately may thereby beget in his patients a misplaced security.

The really well-trained minister should have learned in his college days how to deal with the classic sources of religious inspiration, the Old and New Testaments, and especially to understand the heart of his gospel. Any course of training is to be deprecated which turns the student away from the study of the origins of Christianity, its literature and the great thinkers who have since sought to interpret our religion to the world. Those Churches will get the greatest hold upon the modern civilized world, whose teachers and preachers are able to think for themselves, and set forth from their own inmost knowledge and with greatest fidelity, the permanent truth of Christianity. A trained man will soon learn how to apply it to the manifold phases of life as they occur every day.

Much of the present turmoil of the Churches is due to the fact that teachers of religion have frequently not been able to set forth the truth of the gospel clearly and concretely and in such a way as to bear upon central life. Phrases, conventional doctrines, are not sufficient. A man who is to guide the people must be able to distinguish the essential from the non-essential. One of the reasons of our denominational divisions is that in former days, when the knowledge of history and of the processes of human thought was less than it is now, even the most learned theologians often confounded the non-essential with the essential. I do not say that we have escaped this danger, but we are improving, so that biblical scholars are in greater agreement than they ever were. One effect of this growing unanimity among scholars is a growing desire to bring Christians together on what is essential. The area of the non-essential is by common consent being greatly enlarged.

It should be remembered that the mental sincerity which thorough discipline tends to produce will not have any untoward effect upon the power of the pulpit. It should increase it, for the most genuine emotion is that which glows around the core of truth. It does not die out with a sickening odour.

There is another function served by the theological college. It is a school for character. From it men go forth who shall be wise advisers in the conduct of life. For this reason it is best for the student to take his training in a university where he associates with all sorts and conditions of people. Of all the arts of life, conduct is the most difficult. There is no code of rules that can be applied by rule of thumb to all and sundry, though some religious teachers appear to think so. Since the day of the Sermon on the Mount and the Epistles of Paul, that idea should have vanished. In what garb should the right motive clothe itself? That is indeed a difficult question. Modern life is extraordinarily complex, culture is very varied, and it expresses itself differently in different countries and in different grades of society. How easy it is to adopt one's own conventions as a permanent code by which to judge the habits of everybody else, and yet how unstable are our own conventions. Compare the outward conduct and views of life of the boy who comes to college from a distant country home with those of that same person when, after the lapse of a quarter of a century, he has the burden of a large city congregation. His life is richer, and as a rule quite as genuine as it was. Many delusions have vanished, he knows the realities of life far more deeply than he did as a youth, but he has grown more reasonable, more tolerant, though no less sincere, and therefore more helpful to his fellows.

There is no surer test of a man's wisdom and essential greatness of character than his treatment of the problems of human conduct as they arise day by day. The wise guide is he who, with wide experience of human ways and concrete knowledge of the world of men, is able to discern what is good from what is evil, and to set forth and adorn a method of life which is reasonable and of true godliness. Such a man, surely, the Christian pastor should be, and he would be rash who would affirm that the work of the pastor is of less importance than that of the preacher or teacher.

Finally, there is another service which the college should render to the Church so that she may be prepared to seize her opportunity in this new land. It should be so maintained that on the staff men are found who have the ability and the leisure to think through, as far as may be, the great problems of religion which each age has to re-think for itself. Do not be jealous of the leisure of our professors. Guard it for them and expect of them productive work. "Thought is a lonely business. Crowds cannot think. . . . The great men who made

modern Europe were all lonely adventurers, from Drake on the high seas to Newton in his studies."

Then trust our professors. Do not let us be on the alert to detect dangerous teaching. They are just as sincere men as we are. When we hear something new or disquieting, let us wait, and we shall almost certainly find before long that the clouds will burst in refreshing showers.

The Church has gloried in her men of heroic mould, pastors, missionaries, administrators; but there are other stars which shine with no less brilliance in her firmament—her thinkers, Athanasius, Augustine, Calvin, Melancthon, Hooker, Butler, Edwards, Schleiermacher, Chalmers, and the host of modern scholars. It is a noble succession, and surely we shall have in our Canadian churches names not unworthy to be set in this glorious company.

# TRAINING FOR SERVICE—BY THE PRESS.

REV. R. DOUGLAS FRASER, D.D., TORONTO.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—There are two branches of the work of the press upon which I might speak. The one is the religious press, and the other the secular press.

I am not going to speak at all about the religious press—although, by the call of the Church, it is into that press that I have been putting my whole labor for the past fifteen years—except to say this, that if the Church is wise it will use its own press to the utmost for the teaching of its children, for the training of its young people, for the further education of its members and the acquainting them with the work of the Church and the enlisting of their sympathies in the great enterprises to which the Church has put its hand. The Church's press is ready to be the handmaid of the Church, and the Church will be wise if it will so use it.

As to the secular press, someone may possibly wonder what connection the Church and this Congress have with the daily and weekly papers and the popular magazines.

There will meet to-morrow in one of the public buildings of this city the Canadian Press Association, of which I happen to be a humble member. I have the programme before me. If I should read the details of it, I think you would find that some of the subjects on that programme are not so very far from the subjects which this Congress is to consider. Nor is this surprising, for Church and Press are both, first of all, great educators.

I remember the way in which I learned to read—at any rate learned to read what was worth while reading—and the way in which I think my impressions of life were largely formed. It was by the dull, gray light of the winter mornings—we rose early in those days—spelling out the headlines of one of the great daily papers—I shall not say which. And in those days the headlines were mostly of war, war in a distant part of the world, where Britain's honor was at stake and where Britain's soldiers were fighting; and of fierce battles in the political arena of the Province that the paper served. I read those outlines, spelled them out, both of the political battles and of the wars of the Empire. Then, there was a local paper which came to us from a distance of some twelve hundred miles, from my father's boyhood home down by the sea. The local paper followed him, and I read there the news of Pictou County, and of the great

things the Churches of Pictou County were doing even in those days. There was a little magazine also—I remember how little it looked, how badly printed it was, and worse illustrated—which came from the other side of the ocean, filled with missionary news of the far-distant outposts of the kingdom of Christ.

And that small boy, reading missionary news, reading the local paper from the far-away, and reading of the battles in politics and the battles of the great war, had the framework of his life formed—interest in his own country and its questions; interest in the great empire, of which the country formed a part; and a kindling interest in the great world enterprise, in which our Church and other Churches have gone so far since those early days, that of spreading the kingdom of our Lord.

This little bit of personal reminiscence might, doubtless, be duplicated in its essential features by a thousand people here. The formative influence of the press begins very young, and it marches with us, in this country of newspapers, all our days. The Press is a mighty educator, former, developer, trainer, because it creates an atmosphere; for, as we know, there is nothing that tells more upon a person than the atmosphere he breathes. Dr. Bruce Taylor reminded us this afternoon of the atmosphere of the home, and its effect upon the child. If a stranger should come in an aeroplane or a dirigible from some unknown corner of the earth to this fair city, and step in upon this Congress, he would not need to be told from what latitudes the people here are gathered, because you have spent your lives in the tonic atmosphere of this northern clime. You show it in your faces, reveal it in your vigor, and ruggedness. And the newspapers do largely for the intellectual life of the people, and for their social life, what the atmosphere does for the physical life. They are a great formative and moulding influence.

There are in Canada no less than one hundred and thirty-five daily and thirteen hundred weekly newspapers. They go where the voice of the preacher does not go; they go even where the work of the teacher does not go. They are with us, not one day of the week, or even five days of the week, but six days and seven days of the week; they are everywhere, and always with us, and they create an atmosphere; thus it is of very great interest to the Church, as it is of very great interest to the newspapers themselves, that they shall have a proper standard.

I was speaking the other day to the business manager of one of our large metropolitan dailies, and in the course of the conversation, in reply to a question, he said to me very emphatically: "As a newspaper man, I would like the Congress to know that the editors and

publishers of the daily papers are more anxious to raise the standards of their papers than probably even the Congress itself could be." (Applause).

I am not sure that you accept that statement at its face value, just at once; but, as a pure business proposition, it is a reasonable one. The newspaper is not a benevolent institution; it is a commercial proposition, and therefore must stand upon its own feet. If it is to stand upon its own feet, it must have an income; if it is to have an income, it must have advertisers, because you buy your newspaper on the street, or it is sent to you through the Post Office, for a less price than the cost of the white paper on which it is printed. The income comes from the advertisers; and the income in these days has to be a very large one. A newspaper will sometimes spend thousands of dollars for tens of columns of matter. If it is to have advertisers, a newspaper must have subscribers and readers; because the advertiser is far too cute a man to put his advertisement in a paper that is not read, and the newspaper man finds that out very quickly. And if a newspaper is to have readers of the right sort, who alone are worth having, then the paper itself must be of the right standards.

And so it is as plain as a proposition in Euclid, that it is to the business interests of the newspaper publishers and newspaper editors that their paper shall be of a high standard. My publisher friend informed me that, in the meeting of the Publishers' Association of the United States and Canada, which he frequently attends, a constant topic of discussion is, how they shall raise the standard of their papers?

I rejoice to say that the standard of Canadian daily and weekly newspapers is not low. I shall not compare them with the papers of any other country; but when I find among my exchanges papers which have great names, published in other countries, and look at the headlines, I feel that I would rather not take some of those newspapers to my home. And I can say this without fear, that in regard to any of the great papers in Canada (and the smaller papers pretty much follow their lead), there is no one of them that cannot be safely placed upon the tables of your home and put into the hands of your growing boys and girls.

Of course not everything in the papers is nice; because not everything going on outside is nice, and sometimes a spade has to be called a spade in the plainest terms. Vice and wrong have to be pictured, in order that they may be condemned. But if those who read the papers knew how much the proprietors and editors of the papers shut out of what comes to them, they would perhaps have less complaint of what is allowed to go in. I think we may say that,



taking our Canadian newspapers, one with another, they are of a high standard. They are not faultless, nor spotless. They have not yet learned altogether, for instance, how to handle political questions without using some bad words. It is rather amusing to take up the papers at the present time, in this merry month of June, and see such a saving of big type on the front pages, and such mildness all through, whereas a month ago we had "Lying Mendacity," "Base Treachery," "Huge Calumny," and all those well-worn words that the political people seem to find amusement in hurling at one another in exciting times. The newspapers have not yet learned to discuss politics altogether with fairness, and they have not been quite so self-denying either, all of them, as to give the place they ought to give to the serious things of life. For example, in your paper you will possibly find a page given to finance, a page to editorials, and the same number of news and editorial pages; the rest of the paper, sometimes swelling out into large dimensions, is given to sports and sporting news.

I am not here to condemn sports—I would like to take part in them myself—but even the newspapers themselves are frightened as to the space they are compelled to give to sports. Some of them even are not above giving tips on the races, that is, about the horse on which to put your money, so as to get it back after the race is over. (Laughter). I have been looking through the papers in our city which might have been expected to give tips on the races that have just ended. Some of them gave them; but there are others which for years past have refused to put that temptation in the way of their readers; and they would no doubt tell you that the cutting out of the tips cost them many a reader and many a dollar.

The editors and publishers are trying, from a business point of view, to make their papers as good as they can. For example, a great many papers, in the past, have been offensive in the matter of advertising. They are trying to cut this out. A great convention of advertising men will be held in the city of Baltimore within the next few days. The "Ad" Club has a place here, and these men who control the advertising in the newspapers of the United States and Canada meet together once a year, largely in order to clean up the advertising pages, to clean out the advertising that, even to this day, disfigures and disgraces, not only our daily papers, but papers which sail under more sanctified names than those of a daily paper.

The practical thing for this Congress and for the Churches to observe is this, that, if the daily press and the weekly press and the magazines are not helping the home, the Church, the school, the college, and helping to train men for useful service in the Church

and in the country, it is not altogether their blame. The blame belongs partly to us. If we want something good, we get it. The papers will give what their readers ask for. The other day the editors and managers of a newspaper in this city were gathered together to consult as to the policy of the paper. The question that came up for discussion was whether they were giving enough space to sports, and the unanimous conclusion arrived at was that, if they were to meet the public demand for sports, they must give fifty per cent. more space than at present. And I suppose that newspaper gives just as much space to sports as any other paper in the city. I do not say that fifty per cent. more would not be right; but I do say that the reader determines what kind of paper he is to get.

If the newspaper editors and publishers, from the business point of view, wish to raise the standards of their papers, I appeal to you and to myself and to this great Congress to meet them at least half way. (Applause).



THE CHURCH IN CANADA  
CHINA'S CLAIMS AND CALL

*The Canadian Situation*

REV. CHAS. W. GORDON, D.D., LL.D.

*The Church's Task* - - - REV. C. M. WRIGHT, B.A.

*China's Claims and Call* - REV. MURDOCH MACKENZIE, D.D.

## THE CANADIAN SITUATION.

REV. C. W. GORDON, D.D., LL.D., WINNIPEG.

MR. CHAIRMAN, FATHERS AND BRETHREN, Fellow-Presbyterians, Fellow-Canadians, I wish to express first of all my gratitude to God for the inspiration He gave to a servant of His to think out and to plan for this great Congress. (Applause.) May I say that when I first heard of it I was filled with fear that it might be simply a mighty massing of the people, somewhat spectacular, but not of much use. But this morning, at the very first hour, I found my fears all gone, for I was conscious that in a marked way we had with us the Living Christ, and I feel sure that this Congress, because we desire it and because we humbly seek for it, will receive a very great outpouring of the Spirit of our Lord and Master.

My theme to-night is a great theme. It has to do with Canada. I would it had a greater champion. But though it would be easy to find a man more able to speak worthily of Canada, it would not be possible to find one who loves her more. My theme, then, is

## THE SITUATION IN CANADA,

the situation, that is, from the point of view of this Congress; the situation in our country from the standpoint, not only of a patriot and a Christian, but particularly from the point of view of a Presbyterian and Canadian Christian.

*Canada!* The word makes music in my soul. Just *Canada*, that is enough. What strength there is in the very name,—what promise, what hope! And the situation in Canada, how full of promise, how full of hope. Yes, but with a touch of concern and of fear.

I sometimes hear men say that they grow tired listening to the description of Canada's greatness. For me, I never tire of the theme. I never tire talking of the magnificence of our country; the very extent of it is impressive. I wonder how many of us know its extent.

It holds one-twelfth of all the land in the world, one-third of all the land in the empire, and most of it good.

We like to compare ourselves with big things, and it gives me a little touch of satisfaction to think that our big neighbor to the south of us, who also loves big things and loves to talk about big things, is not quite as big as Canada.

I like to think, too, that those countries from which we draw our life blood—the old heart of the empire and all those kindred countries of Europe from which we draw our people—that all of them put together, all Europe without Russia, is not any bigger than is Canada. Oh, Canada is a big thing, just in the extent of it, as it lies smiling in God's sunlight from ocean to ocean! Let us be proud of it, and thank God that we are Canadians.

Some of my friends across on the other side are accustomed to meet me, when I speak somewhat largely of Canada, with the remark that Canada is chiefly famous for its summer resorts, its maple trees, its icebergs and its forty below. (Laughter.) I would not be without one of them. (Hear, hear.) I want the summer resorts, for our American friends, especially, because they have none of their own quite as attractive as ours. I want all the maples and all the mighty pines that make those forests that sweep across the extent of this great country from ocean to ocean, the biggest in all the world; and I want the icebergs, too, to cool our summer heats—they are the best of their kind that anybody can see; and as for the forty below—well, it is death on microbes, and I just revel in it. (Laughter.)

Now, this country of ours, great as it is in extent, is much greater in resources. I almost fear to turn myself loose to talk of the resources of Canada; of, for instance, her great fisheries, the biggest in the world; of her mines—we have all the valuable minerals in the world, and the biggest nickel mines in the world—why, the nations cannot very well go to war without us—and we produce the third largest amount of gold and silver in the world. They will be coming to us to keep their mines going. And then when we think of the coal, and the wheat—and when I come to the wheat I always pause, and I think of the little we know about our vast wheat area, the largest wheatfield in all the world. We used to call it nine hundred by three hundred miles, but we have gradually stretched north and north, until we do not know just where the wheat line ends. I am told, however, that nine hundred miles north of the boundary line they grew the wheat that took the prize for the world at Chicago.

Then the things that Canada is doing. I think of her achievements, wrought by Canadian men, assisted by the Scotch folk (applause and some Irishmen too (laughter), not to speak of the English and all the rest of them. We have built the longest railway in the world, and paid for it, too. And we have the largest flour mills

in the world. I will soon get done talking about this—not that I shall be through by any means, because I will not have time to talk of the biggest elevators, and the greatest wheat market, and the greatest system for handling wheat in the world, and all these by Canadian people. And we are—and this will surprise you—the wealthiest people in all the world, beating even old Scotland herself. Great Britain used to be the wealthiest in the world, but we have caught up with her. In our bank deposits we have \$122 per head. And in trade we beat all the world. We are the biggest traders in all the world—\$133, as against Great Britain's \$105, and against the United States \$35 per capita.

Then think of our institutions—our educational institutions, our judicial institutions, our commercial institutions, and all the things which we have inherited and which we have done so much to preserve and to make worthy of the nation in which they have their place.

Of course, when we come to talk about the people—the population—there is a little feeling of disappointment. I am quite ready to confess that we are not as many Canadians as we would like to be. The world would be much greater, much better every way, if we had about twice as many Canadians as we have now. But let us not be too disappointed. It is quite possible that we might grow too fast, as witness the United States, who have outgrown themselves and have remained Germans, Norwegians, Poles and what not. Let us not be in too much of a hurry to grow. We are growing now at a rate such as no other nation ever grew in the history of the world. The last census, disappointing as it was, showed that we were rolling up population at an increase of 34 per cent. for the decade. The next fastest growing nation is the United States, and at no stage in the history of that wonderful people did the rate of increase exceed 24 per cent., in the same period of time. Yes, even in population we are making steady progress, and the only concern for us is whether we are going to be able to take all those people and make of them true and loyal Canadians, with Canadian hearts, Canadian aspirations, Canadian ideals, and with Canadian—I say it reverently and gratefully—fear of God.

Our people are so far a good people, and a good living people. There is no section of Canada over which as yet we have to wring our hands in sorrow. There is no section of Canada the mention of which brings the blush of shame to our faces. For the most part our people are the children of those who have earned the right to live in this country, the sons and daughters of the pioneers who made out of the forests the great rich and fertile farms and who adventured all the terrors of the wild and pathless wilderness and laid down here for us the outlines of the foundation of empire that it is our privilege to build upon. These are the people who form to-day the fertile soil



in which this Canada of the future is to root itself and from which it is to grow into a great and splendid nation.

But it is not good to boast. It is good reverently to accept what God gives us. He is a fool Canadian who spends his time boasting about the big thing Canada is, or the big things Canadians have done, or about the bigger things they hope to do. But he is a wise man who estimates with just and cautious care all that Canada is, all that she promises to be, and then, standing before God, accepts all her splendid magnificence as God's trust to him and to his fellow citizens, and from God humbly seeks grace to be worthy of that trust.

As far as the extent and greatness of our heritage is concerned, this, then, is the situation as we view it from this Congress. Now let us consider the religious aspect of the situation. I make no apology for saying that I believe the future of Canada is going to be determined more by the churches of Canada than by anything else in Canada; for as we are organized to-day in Canadian life—and in the whole world indeed—the churches are the custodians of the morals of the people. Religion is the soil out of which well-doing and well-being spring; and if Canada is ever going to be great and become one of the world powers, and is to bring light and leading to the nations, it will not be because of her great wheatfields, or her marvellous resources, but because of the character of the people, because of our relation to each other as men, and because of our relation to Almighty God. It is a righteous Canada that will endure, and no other; it is a Canada of brethren that will hold together, and no other; and it is a Canada in which peace is loved and peace is sought that will be blessed by God, who said, "Blessed are the peacemakers."

And this means a Canada in which righteousness and peace and joy are to abide, which is the kingdom of Heaven. And therefore it is our business and our concern, that is, the Church's concern—and we represent the churches—and particularly to-night is it our business as Presbyterians to ask, what is the Canada of this and the coming centuries to be?

The religious census of Canada makes some very startling revelations. I find there (I put down these figures and believe them to be correct) that out of the 7,208,000 and odd Canadians, first of all we have of the Roman Catholic faith 2,833,041, making 39 1-3 per cent. Then of the great Protestant denominations, we have in the lead the Presbyterians—we were in second place for some years, but we have now climbed to the first place—numbering 1,115,325, or 15 1-2 per cent. of the population. The Methodists come next with 15 per cent., the Anglicans with 14 1-2 per cent. Thus these three great denominations practically divide Protestantism between them.

But, in comparing the growth of the various religious bodies with the growth of population as a whole, this significant and somewhat

startling fact arrested my attention, namely, that the rate of growth in the religious bodies was not equal to the growth of the population as a whole.

During the last decade, for instance, the population increased at the rate of 34 per cent., but the Roman Catholic Church increased at the rate of only 27 per cent., the Presbyterian Church at 32 1-2 per cent., the Methodists at 17 2-3 per cent., and the Anglicans—and we are glad to hear and know this—increased at the rate of 53 per cent., and that is the only religious body which has kept pace with the growth of the nation, which increase is to be accounted for, I suppose, by the very large accessions of English people during the last ten years.

I am not going to discuss the Roman Catholic problem. It is a problem for us all, but first for Roman Catholics. They have to face it and we have to face it. They have to face the problem of what they are going to do with all these millions they claim as their own, a claim that many of us are not prepared to acknowledge or to accept: but inasmuch as they make the claim, let them make adequate provision for the spiritual care of all these people, or, if they fail, as they are so lamentably failing, let them not find fault with those who propose to help them in this business.

But from the census returns I make this further discovery, that out of the 4,370,000 Protestants, with an adult population, say, of 2,623,077, the reported membership of all the Protestant Churches amounts to only 1,111,250; that is, the difference between those on the rolls of the Churches and on the census of the nation is 1,511,827. I take it for granted that the Church rolls are right. We may be reasonably certain that the census is right. The fact then stares us in the face that there are Protestants to-day in Canada, over 1,500,000 of them, who ought to be in churches, but yet are not attached to any of the denominations; that is, that there are more Protestants outside the church membership of the denominations than there are inside.

The average membership for a Presbyterian congregation in Canada is 250 members. If all those people were organized into Presbyterian congregations—and they could not be anything better—we would have very nearly five thousand of those congregations.

Now let us come to the Presbyterian Church. The census reveals a Presbyterian population of 1,115,000; that is, an adult population, say, of 669,000 (of course you cannot keep these figures in mind.) Our Church rolls reveal a membership of 295,000—or just about 300,000; that is, there is a difference between these two, the possible membership and the actual membership, of 374,000, or nearly 1,500 congregations of the ordinary size in the Presbyterian Church—almost as many congregations as the Canadian Presbyterian Church possesses.

All this means, brethren, that, so far, we have not kept pace with our work, that somewhere there are in Canada 1,500 congregations of possible Presbyterian members of whom we have no knowledge, besides the children rapidly growing into manhood and womanhood.

You may say that they are attached to our Church under the role of adherents. But we are not satisfied with that, and you are not satisfied with that. We do not believe that that Presbyterian is doing the best with his life, that he is doing the best for his country, that he is doing the best for the Church, who is only an adherent of the Church.

In the early days, when I was a missionary, it used to strike me as a sadly humorous thing, when I asked a man to which Church he belonged, to have him reply that he did not belong to any Church in particular, but that he "leaned toward" the Methodist Church, or "leaned toward" the Anglican Church. As a rule the Presbyterians do not "lean" very much in any way; if they are in the Church they are in the Church, and if they are not in the Church they are not in the Church. And if they are not in the Church they go to form that burden of dead wood which the Church has to carry. I believe that it is because the actively engaged and positive members of the Presbyterian Church have to carry the whole dead weight of a vast number of Presbyterians who do not give their positive and spiritual support to the Church that so many of our Christian enterprises go staggering along.

I wish now to refer to one other table of statistics, for it is, I think, worth while. The situation with which we have been dealing is concerned chiefly with the past and with the present. But what of the future? What is going to happen to us in the years to come? I have been looking into the immigration lists for last year and I find that we received into our country during last year some 21,000 adult Presbyterians from Scotland and Ireland. Along with those we received from England and from the United States some 28,200 more. That means 49,200 adult Presbyterians came into Canada last year. Our roll should have shown a very large increase. As a matter of fact our roll shows a comparatively slight increase. From all those already in the country, and from those who came in last year, we increased just 8,000. That is, there are 49,200—nearly 50,000—Presbyterians, possible members, who have found a home in the country but who have not yet found a home in the Presbyterian Church. And I believe that every one who knows anything about immigration will tell us this, that the tide of immigration has just begun to rise. And further, a closely observant Scotchman, recently returned from the Old Land, told me that we have, up to this time, been getting the better class of Scotchmen, but that the time is coming when we are not going to get, in as large numbers, those higher and better

classes. However that may be, I think all of you will agree with me when I say this, that we cannot rid ourselves of the responsibility of caring for and of sheltering in our Church fold those who come to us from the old home lands, our own folk, our own Presbyterian sons and daughters. When the man I spoke of went home to the Old Land he told me he was touched beyond words to find many people, wherever he went, coming to ask him about their boys in Winnipeg.

And these people have the right to ask a Christian minister about their boys. They will be asking me when I go next week to the Old Country. What shall I say to them? Shall I tell them that the Presbyterian Church has failed to receive and take hold of and to bring into her shelter some 50,000 of those who have come to us? With what face and with what heart can a Christian man, a Christian minister, acknowledge that?

But what I have said sets forth only a part of the situation in Canada. I had hoped to say something, but I shall leave it out—I hope Doctor Shearer may refer to it in his address—about the distribution of population as between city and town. That is a problem that gives concern, and that ought to give concern, to anyone who thinks of the future of this country.

Now I wish to refer to some of the problems that are appearing everywhere in our national life, and that ought to give more concern to the heart of the Church than perhaps they have in the past.

Take the problem of poverty. I have said that we are a wealthy people. So we are. Our wealth is growing enormously. But that means two things: First, it means that we are growing in power to serve the world, and, secondly, that there is growing upon us an increased responsibility for the service we ought to give to the world. With our wealth we ought to be able to do something for the poverty of the country. Poverty is a problem; it is a problem of all history, of all times and of all countries; a problem that the wisest men have heretofore failed to solve. It is true we see comparatively little poverty in Canada; there are few poverty-stricken spots in either country or city in Canada; and yet the astonishing thing is that in every city there are the beginnings of poverty. And when we look back to the Old Land and think of what that word means, it ought to make Canadians tremble in their hearts lest those hideous things that at once disfigure and cause anxiety to the nations from which we have come—those old and dear lands—should come to us in equal and aggravated forms.

What would it mean if the poverty of London should strike us in Toronto, or in Winnipeg, or in Vancouver, or in Montreal? We hear that in London, the heart of the empire, the greatest city the world has ever seen, the home of the most advanced of the religious nations—that in London to-night one million people are walking the streets,

starving, and in rooms of hideous squalor huddle some 1,800,000 more with just one week's wages between them and starvation. We hear that in wealthy, cultured, civilized, Christian England, eight millions exist on the starvation line, and twenty millions more below the line of comfort. And oh, brethren, remember all that is in the richest nation in the world, in the most enlightened and the most Christian country in the world! And when we see that in our own new cities the beginnings of these horrors are to be seen, should we not be concerned, deeply, terribly concerned, for the future of this our own land?

It is said that two years ago in London there appeared before a coroner's jury six hundred mothers from one section of the City of London to answer to the charge of child murder. And the explanation was this, that those mothers would rather slay their own children than watch them slowly die for lack of food. We call ourselves a great nation, a Christian nation! I wonder what the Almighty God thinks of that?

There are those who tell us ministers and Christian people that these problems of poverty, vice, and so on, are hardly our problems. I was glad this morning to hear Doctor Law strike that clear, strong note that the problem of poverty and the problem of vice, economic as they are, are essentially moral; and if moral, then the problem is ours as Christians, and the problem is ours as Presbyterians.

Then take the problem of vice. I am not going to enlarge upon it. I am only going to touch upon it. Others will refer to it. But when I say to you Canadians that the very same things are present in our cities, the same forces at work that have produced those terrible things in other lands, it ought to make you concerned for the future of our country. Think of it! It is said that it is considered necessary to the civilization of the United States that some 60,000 women should be provided to satisfy the lusts of men! Think of it! 60,000 little girls born and reared and loved and—given as a prey to men of a Christian nation. God help us! Should it not give us concern?

Now another thing we find in the present situation. I have said we are a Christian nation. You tell a Christian, not by the way he uses the Bible, but by the way he uses his bank book; not by the way he spends his Sabbaths, but by the way he spends his money. It really surprised me to learn that Canadians will spend for drinks some \$83,000,000 and for smokes some \$90,000,000; that is, for drinks and smokes over \$173,000,000; while for missions altogether some \$2,500,000. I wonder if after all we are Christian, or are we pagan? What is going to come to us? What will the Canada at the close of this century be? Christian? Dominated by the spirit of the Christ, who, for love of His brethren, left His home and came to us and lived in poverty and in contempt, and who gave Himself at last to die?

Are we Christian in that sense, or Christian in name only, while we live in luxury and lust?

But now let us turn, before I close, to another side. There are things that make us despair in the Canadian situation, but there are things that fill our hearts with undying hope for the future of our dear land. What are these things? Not the things we see, not the wheat-fields, not the fisheries, not the forests, not the mines, but those unseen treasures which we hold to be dearer than life, those things which we have as a heritage from that glorious company who for us, at cost of blood and tears, yes, and of life itself, have kept for us the faith. These are the things that keep our hope unquenchable for the future of Canada. Among them I select three:

First (we heard of it this morning), we have a Living Creed; that is a Creed with life in it, a Creed to live by, a Creed which appeals to men of living mind and of living heart. What is the content of our great Creed? It holds for us a noble and worthy conception of God, of God as our Father in Heaven, whom we may trust, whom we must obey, whom we ought to love; a true and lofty conception of men, also, as God's children and as all one family, bound to one another by ties of kindred race and by that eternal tie of kinship with the great Father in heaven. What a Creed this is! It holds for us, too, an imperishable expectation of a home to which, when this fretful fever of life is over, we go to be with God and with His children. Surely a noble Creed is this Living Creed of ours, and unchallengeable.

Second, we have a Living Church, the Church of the past which has become the Church of the eternal glory. That Church is ours. The Patriarchs belong to us Presbyterians of to-day, and the Apostles, all of them. Peter, the man who fell, we want him and he is ours. He fits us well. And Paul, the little man with the great and gallant soul, he, too, is ours. The noble company of martyrs who for love of God and love of men poured their blood red upon the arena sands of all the great cities of ancient days,—these, all these, whose names spangle the pages of history with glory, are ours. That living Church of the glorious dead, the Church beyond that thin and shimmering veil of sense, that Church is ours. The Church, too, of the humble folk, whose names appear upon no scroll of history but whose names we whisper in our hearts with thanksgiving to God, not so great, perhaps, but just as good, as holy, as sweet and splendid in the testimony of their lives and in the services they rendered, that Church is ours. This Living Church, then, of the shimmering glory and of the palace of God; this Church of the tented field and of to-day's march and battle, this Living, Invincible Church of God is ours.

And lastly, we have the Living Christ, the Christ not only of the Book and of sacred memory, but the Christ who is alive and with us to-night, here and now; the Christ of the strong and kindly hands;

the Christ of the compassionate heart; the Christ who taught His people how to smile under the press of sorrows unspeakable and in the face of pain unbearable; this Living Christ, who guides, upholds, inspires; this Living Christ who is to be with us all the days, is ours.

Oh, my brethren, what an unspeakable privilege that we possess all these things! What a responsibility that we hold them in trust for Canada!

## THE CHURCH'S TASK IN CANADA.

REV. C. M. WRIGHT, B.A., FORT GEORGE, B.C.

MR. CHAIRMAN AND FRIENDS,—I am asked to speak to you tonight upon the subject, "The Church's Task in Canada," from the standpoint of a missionary who has labored on the frontier. I am to deal with facts—not theories. I will ask you to be concerned not with ideals but with actual stern realities, with which we have grappled at close range during these past almost three years.

The first thing I have to say is that from this standpoint I believe the Church's task in Canada to-day is one of the most discouraging tasks that any man could be asked to undertake.

We have, flocking into our great West by the thousands every year, men from all parts of the world. In our field at Fort George, halfway between Prince Rupert and Edmonton, in the very centre of the Province of British Columbia, as yet, as Dr. Mackay has said, three hundred and thirty miles from the nearest railway station, where flour is \$12 per hundredweight, sugar \$15 per hundredweight, butter 75 cents per pound—seldom less—and all else in proportion on account of difficult transportation facilities, we have had crowding in during the past three years large numbers of men attracted by the vast material resources of our land. In one gathering of about two hundred, a few months ago, we found men from every province of Canada, from every state of the United States, from all parts of the British Isles, men from half of the countries of Europe—even some from the islands of the sea—men of widely varying ideals, men who had been trained according to various customs, and familiar with different languages, with but one thing in common—a desire for gain. They had come to get what they could of the infinite resources of forest, farm, river and mine.

When the missionary goes to call these people to service in the work of the Church; when he seeks to point them to God, what does he find? That with the majority the rattle of coins is so loud that they cannot hear the voice of conscience; that the desire for pleasure with others is so keen that, when principles are at stake, principles must go. That there is a stone wall of indifference, soul-congealing, so great with regard to things eternal that these things are crowded out. That is practical atheism, and it is what we continually meet.

But there is more, for we have also aggressive unbelief. We have infidels who are as aggressive to-day in peddling the ideas of Tom Paine, Ingersoll and Bradlaugh, as ever those men were themselves,—



arguing night and day upon the street corners, distributing books and tracts, gathering men in to their meetings—and the serious thing is that some are willing to go—to tell them that there is no God; that the Bible is not true; that Sunday is the time for a holiday, for the baseball game, for a pleasure excursion; that the Church is a failure—not an institution to upbuild men and nations, but a millstone about the neck of advancing civilization. You will soon find these men if you go to our distant field to-day.

But still more—for growing out of this practical atheism and aggressive unbelief there are other problems, namely, flagrant forms of vice, iniquity and sin.

The hotels are the largest, and, at present, the most flourishing institutions to be found in these new towns—*save one*. They are building and enlarging, making improvements, increasing their investments all the time, investing the money which comes from the accumulated savings of the working men. Bankers have told me that, with the opening of the bars, savings accounts have dwindled rapidly, and it is a known fact to-day that railway construction men and men who labor hard in the camps have deposited their earnings, soon after pay-day, not in the bank, but at the bar, soon to find themselves nearly done physically and financially, deposited in the “snake-room,” with money gone and themselves overcome by drink.

I have said that the saloons are the most flourishing institutions *save one*. And the institutions that are more flourishing than the hotels are the houses of prostitution and the centres of vice.

There came up to our district two years ago, one lone woman. By plying her business she soon needed, not a two-roomed place, but one with nine rooms, and that was soon not large enough. She was not allowed to build a second house just then, so a twelve-room addition was made, making twenty-one rooms in all, fitted up with the most elaborate equipment, no money being spared. Soon the one house was not sufficient for this business, and steadily it has grown. One house became two. Two became three and a few weeks ago the three became four. And the temerity and aggressiveness of these individuals is shown in the fact that the last house opened is within two blocks of the only two churches in one of these towns.

It now takes nearly forty women for these houses. And these women are not all from the United States. They are not all foreigners. Some of them are from Ontario, and alas! some of them have fallen to the depths of degradation after they have known better lives through our Young People's Societies and through the church. I know these to be facts.

It is a most discouraging task, in the face of conditions like these, and sometimes one wonders if effort is worth while. Sometimes one wonders if God *does* care.

But there is a brighter side to the story. If there were not, we could not have faced it during these past few years. If there were not, we could not go back there again. And what is the brighter side? It is that we can go to places like this, and quietly, unostentatiously, without weapons of any kind save the Truth, we can declare our message—our one message—*Christ and Him Crucified*—Christ, the Power of God, Christ the Wisdom of God—and can declare to all that “the blood of Jesus Christ cleanseth from all sin”—and men and women will respond. We can teach the children, and though they know not the simplest hymns—“Jesus loves me”—or “The Lord is my Shepherd”; though they know not the Commandments and have learned little of God, through faithful teachers they become interested in the truth. They tell others and those others tell others and the Sunday School grows.

Three years ago we made a careful estimate, and among about three hundred people we could not find more than a dozen bibles. It has since been my joy to go into some of these homes and be asked to conduct family worship and to lead the family in prayer. Men have been known to scoff at their fellows who give thanks to God for daily bread, but these men remain faithful just the same. Men have been ridiculed for going regularly to the church, but they are usually found at their posts. The little flock grows, and in due time they determine to build their church. It is no easy task to build with lumber at \$50 to \$75 per thousand, and with carpenters' wages at \$5 to \$7 per day. And when the required sum cannot be raised, what can they do? They take off their coats and build the church themselves. There is a church standing in the town of Fort George to-day worth at least \$2,000, the labor on which would cost \$900 or \$1,000. The actual amount we were required to pay out of the treasury for labor to complete the building by the day appointed, was \$22. Among those who helped in the building were some whom it has since been my privilege to welcome into the active membership of the church on profession of their faith. That church is becoming a centre of influence, and with firm conviction I say that “the gates of hell cannot prevail against it,” cannot withstand the influence of such people, believers in the Risen and Living Lord.

The organized forces of unrighteousness are not afraid of the police. But they are made anxious when they know that the Church is being strengthened to maintain purity and righteousness in the new communities in our land.

There is still a discouraging factor, however, which must be brought before the Church. And one thing which I cannot understand is this: when in communities like this, where the work assumes

such proportions that one man simply cannot do it alone; when, after conference with Home Mission Board and the Presbytery, all are agreed that reinforcements must be sent, the only word our Superintendents can send is that they "cannot get the right men to go." I do not understand it, and I present the question to you, representatives of the Church from East to West: why is it that the Church has not the men to do work like this?

I believe that if the task is clearly presented to them they will respond. I know our Canadian boys will answer the call of our nation,—the call of the Church—the call of God. It is for us to present that call and to pray the Lord of the Harvest that He will send forth laborers unto His harvest; that He will thrust forth men whose eyes have seen the King—men who will go out to win the world for righteousness—to sow the seed, after the sowing of which God alone can and will give the increase.

I know some of it falls by the wayside, some of it on rocky soil, some of it among thorns. But God has enough for all. The joy of it is that we may go out to tasks such as I have tried to describe, that we may plant the truth God has given us, knowing that it will bring forth fruit, some thirty, some sixty, and some of it an hundredfold. We will advance the cause of Christ in that true, patriotic and Christian service of holding and winning our land for Him. There is no nobler task: difficult, yet most encouraging, because He gives the increase in His own good time.

## CHINA'S CLAIMS AND CALL.

REV. MURDOCH MACKENZIE, D.D., CHANGTE HO, CHINA,

MR. CHAIRMAN, BROTHERS AND SISTERS,—We have been listening to-day to the call of Canada. Men have been speaking to us of the divinely exalted Saviour. They have spoken to us of the God-given message, and of the God-sent men who have been delivering that message. We have been hearing about the Church established by the living God, the body of Christ, through which He is doing His work in the world, and this afternoon we have been seeing that Church facing the work to be done in this Dominion of Canada, the work to be done in the home, and in the Church itself, as an institution established in this land by the living God.

May I ask you now for a short time to turn aside from Canada, with all its greatness, all its grandeur, all its glorious hopes and prospects, and listen to the call which China extends to us from beyond the Pacific Ocean.

You remember how the great apostle to the Gentiles, standing on the east side of the Ægean Sea, wondered what God's purpose with him was. Forbidden of the Holy Ghost to preach the word in Asia, he essayed to go into Bithynia, but the Spirit suffered him not. Coming down to Troas he had a vision in the night—there stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us." Paul did not go eastward, but turned his face westward to Philippi, Athens and Corinth, where he was used of God to lay deep and true foundations of our magnificent European Christian civilization. . . . he trod the path of duty, God's purpose with him became clearly disclosed.

Have we ever, we European and Canadian Christians, thanked God sufficiently for all we owe to Saul of Tarsus? Had Paul looked eastward instead of westward; had he gone right across Persia, on to India's coral strand, and then over into China, to the Chinese people, preaching, witnessing, planting churches in villages, hamlets, towns and cities; had he found God's sphere for him in distant China, and there faced his great life work, what would have been the history of Europe? Had Paul gone eastward and delivered his God-given message to the peoples of central and eastern Asia, what to-day would be the history and spiritual condition of Persia, Afghanistan, India, China, Corea and Japan? Had it been so, we would have been "the heathen in our blindness, bowing down to wood and stone," and to-

night, away in India, or among China's teeming but evangelized millions, such audiences as we see here might have been gathered, consulting together, praying God to raise up laborers willing to go to darkened Britain or Canada to preach there the gospel of Jesus Christ.

In that voice Paul heard the voice of God; in that vision he saw the beckoning hand of God. It was Europe calling to Asia to come over and plant Christian civilization on western soil. That was the highest type of earthly wisdom ever known among the children of men, calling to the wisdom from on high to come to Europe, to the land which gave birth to Socrates and Plato, to the nation which boasted of Seneca and Cicero. It was the call of men who worshipped dumb and dead idols to men who adored and worshipped the living and true God; the appeal of men who revered the Sages to those who knew and loved the Saviour; it was the call of men enslaved to those who enjoyed God-given freedom; the cry of men sitting in darkness and the shadow of death to men who had seen the Light of the World, and were walking in the light of God; it was the call of strong nations to the weak nation of Palestine, God's true Israel, to give to them the gospel of His grace.

To-day we are listening to China's twentieth century Macedonian call. China, one of the world's most ancient nations, calling to Canada, one of the youngest; China, a densely populated country, calling to Canada so sparsely populated; China, a Sage-reverencing land, calling to Canada which believes in the exalted Christ; China, the land abounding with idol temples, calling to Canada the land of Christian churches; China, notwithstanding all that has been written to the contrary, a poorly educated country, calling to Canada so highly educated; China, a land exposed to many external and internal dangers, calling to Canada so prosperous and peaceful; China, a land abounding in undeveloped resources, and where the multitudes are exceedingly poor, calling to Canada a rapidly developing country, where wealth and luxury abound; China, a great non-Christian nation, calling to Canada blessed with all the advantages and magnificent opportunities of a progressive Christian civilization; China, which has for so many centuries stood facing the setting sun, with its back to God, to Christ and Christianity, now calling on the Christian workers of Canada and of the world, to bear China in her need before God in believing prayer and mutual intercession.

In China itself we hear also a loud and insistent call. China's statesmen, at this critical hour in their nation's history, appeal to the nations of the world for fair play, for straightforward consideration. China's patriots appeal to the whole nation to arise and purify China from the vices which have enslaved her. China's enslaved masses

are beginning to demand emancipation. China's illiterate multitudes (only ten per cent. of the male population in China can read and write intelligently), are realizing their need of a sound, up-to-date education. China's daughters need deliverance from an inhuman foot-binding custom, and her sons from gambling, superstition and idolatry. China's teeming millions need the transforming influence of the gospel of Jesus Christ. Would that Canadian Christians might hear these urgent calls, and also know what great things God is doing in our day and generation among that ancient people!

The facts regarding China should be more fully known. The country is at present in the throes of revolution. One man has been able to bring about a movement which has led to the overthrow of the Manchu dynasty. That one man was for a time in danger of being idolized. Sun Yat Sen lived for and loved China. The burden of his nation's sorrows pressed heavily on his heart. In his weakness he looked to God for strength, and appealed to the Chinese to arise in their might and overthrow those who would further enslave their country.

The dynasty which thirteen years ago succeeded in setting on foot the Boxer movement, as an anti-foreign and anti-Christian organization, is already out of existence as the ruling dynasty of China. Forty years ago Chinese statesmen said: "Withdraw your opium and your missionaries, and China would heartily rejoice." Li Hung Chang, probably China's greatest Viceroy, is credited with the assertion: "If western nations only sent thoroughly qualified medical men to China, it would be the greatest boon they could confer on the country. Confucianism is good enough for our souls."

Last year Dr. Sun was elected as the first President of China's Republic, and he is a baptized Christian. So were four members of his cabinet. Early this year President Yuan went in person to extend a cordial welcome to Christian medical men, attending a great conference in Peking, and later received them in audience in his official residence. Four of his sons attended the Anglo-Chinese College in Tientsin, and one at least is engaged in studying Christian doctrine. Vice-president Li Yuan Hung has publicly expressed the hope that many more missionaries will be sent to China. Sixty members of the Legislative Assembly in Peking are professed believers in the Lord Jesus Christ. Surely these are significant facts.

Thirteen years ago an edict was sent out from Peking that Christianity was to be destroyed. All the churches were to be razed to the ground. Chinese Christians were commanded to renounce their faith in Christ or be beheaded. The railway stations were torn down or burnt, and the track torn up. All foreigners in north

China, Christian or infidel as the case might be, were doomed to death in the fateful Boxer year. A clean sweep was to be made of all the missionaries in several northern provinces. Over forty were put to death one forenoon in the official residence of the Governor of Shansi. All found by the Boxers in the city of Pao Ting Fu were destroyed. Hundreds of agents of various churches and societies, American, Continental and British, betook themselves to flight, and the majority succeeded, after experiencing many trials, in reaching places of safety. Foreign ambassadors, mercantile men, missionaries and Chinese converts were besieged in the British legation in Peking for two months, and the attention of the civilized world was for a time focussed on that storm centre. Looking at the facts of 1900, men felt justified in saying that the Church of Christ was annihilated and Christianity doomed in north China. It is not easy to bring ourselves to believe that all this happened in our lifetime.

It is easy to say, "Christians were put to death in the early centuries of the Christian era, but we are living in the twentieth. Such occurrences are impossible in the present day." So men say. It remains true, however, that the devil of the first century is the same as that of the twentieth. The pride of the first century was not greater than is that of our day. The world hated Christ then, it hates Him still, and would exterminate his Church had it the power to do so. Boxerism aimed at the expulsion of Christianity from the Chinese Empire. Everything foreign would perish with the Church of Christ.

Both Church and world have yet much to learn concerning what God has done for and in His people in recent years. His presence was made very real to His redeemed during the dark days of Boxer ascendancy in China. Men were sustained and comforted by His promises and His Spirit. Some men and women here to-night looked into the faces of those who thirsted for their blood. They saw swords and spears gleaming before them, and saw their escort hacked and cut down. Every moment threatened to be the last, yet God gave them His own peace and calmness. His promise to keep in perfect peace those whose minds were stayed on Him, because they trusted in Him, was fulfilled in their experience. Many weak Chinese Christians were left without their pastors to face the fury of the pitiless storm which then raged. Some had their property stolen or destroyed. Numbers were slung up by the thumbs to the branches of the trees. Many had their fingers snapped at the joints. It was the fate of others to be stripped to the waist and beaten into unconsciousness. The fields and hillsides, the caves and dens of north China, if able to speak, would tell how not a few met death. Thousands were taken before the Boxer idols and com-

manded to bow in adoration, to renounce their faith in Christ, or bow their heads to the cruel sword. The great majority suffered death rather than forsake Christ. What the hymn writer wrote of Christians in bygone ages might well, in great part at any rate, be applied to multitudes of Chinese Christians:

"They faced the tyrant's brandished steel,  
The lion's gory mane,  
They bowed their necks the death to feel:  
Who follows in their train?

"A noble army, men and boys,  
The matron and the maid,  
Around the throne of God rejoice,  
In robes of light arrayed.

"They climbed the steep ascent of heaven,  
Through peril, toil and pain;  
Oh, God, to us may grace be given  
To follow in their train."

As one who knows what many Chinese Christians suffered for Christ's sake, let me say frankly, without any unkindness in saying it, that it does sound strange to be asked by Church members in Canada, "Do you think the Christians in China would stand the test?" My brother, my sister, they have stood the test, and stood it right nobly. If the same test were applied to us would we have done better?

Last year, in visiting my dear native land, I made several trips to moors and caves, to dens and hillsides, in bonny Scotland. They are sacred forever to the memory of men and women who were true to Christ, to Church and to conscience, in the frightful days of Stuart domination. They also, "climbed the steep ascent of heaven, through peril, toil and pain"; they put iron into the blood of the ancestors of many men and women here to-night, who made Scotland what she became. God be thanked for Scotland's Covenanters. We are not ashamed of them, nor of the work they did. Nor are we ashamed of China's Covenanter Christians, who, in the first year of the twentieth century, suffered as heroically as did the Covenanters on the moors and hillsides, in the dens and caves of dear old Scotland. The blood of the martyrs has always been the seed of the Church, and we know that this has been true already in north China.

China has tried many religions during her long millenniums of history. Few religions worthy of the name have not been tried at some time in China. The Chinese may have been monotheists of a peculiar type in pre-Confucian days. It is certain that Taoism and



Confucianism have been widespread in China for over two thousand four hundred years. Indian Buddhism was carried over into China in the second century of our era. Christianity in its Nestorian form was introduced into China over a thousand years ago, and Moham-medanism followed soon afterwards. Roman Catholicism appeared in China in the thirteenth century, and has been aggressively at work for over four hundred years. Protestant Christianity entered China only one hundred and six years ago. To-night we enter on no conflict with any of those systems. They have been, or are, on trial now in China. Time has tested, or will test, their worth or worthlessness. By their fruits they shall be known to all the nations.

China's civilization came to a standstill about three thousand years ago. For the greater part of that time it has remained dormant. In the opening year of this century there came what seemed to be a hot breath from hell, which scorched and blighted much of north China. To-day we have a warm breath from heaven, moving over the entire nation, causing China to understand as never before that God's time to favor this ancient land has at last come.

China has asked the Christian Churches of the world to offer prayer on her behalf. What does this mean? Ask China's President what Christianity has done for his native land, and why China should think well of it? Would he not point to thousands of men and women who left home and all that was dear to them, and, for Christ's sake, are laboring among China's teeming millions? He would point to the schools which have been established in almost every province of the Republic. He could point to the Christian medical men and women who have sunk their lives in China that they might aid in relieving the distress and suffering of hundreds of thousands of Chinese. He might point to what has been done by Christianity to awaken the intellect, advance the intelligence, ameliorate the conditions, inspire the devotion, and impel to patriotic deeds many thousands of Chinese in all parts of the land.

*Christianity has made more progress in China during the past twelve years than during the preceding fifty.* God is raising up among the Chinese themselves great Christian leaders, leaders in the Church, in the State, in the thought and life of the nation. Patriotism is growing in China and the young Chinese naturally desire that their country should have a fair chance among the nations of the earth. Men see in the Church of God in China to-day, what they see in no other society or agency at work among the Chinese people.

You have a few Chinese students in Canadian educational institutions. There are many hundreds of them in the neighboring States, and in some of the European nations. They have been sent to the West to acquire an up-to-date education, and, while obtaining

such, are observing carefully the conditions prevailing in the western lands. It is from these lands that Christian missionaries have been sent to China. A missionary is a God-sent man, with a God-given message to deliver, and a God-anointed Saviour to proclaim to the world. But this is not the only class of men sent from western lands to China. Distilleries and breweries have also their agents—their “sent men”—in China. They work hard for their masters. China is to-day enquiring as to the result of the drink traffic in Canada and all western lands. Agents enthusiastically push the sale of their western beverages in China. Surely China may ask what good results flow from these drinks in your western lands. If it were possible for some men present here to-night, who are indifferent on the temperance question, to go out to some of the houses, only a few hundred yards distant from us, and, looking behind the doors, see some men who were in our Christian Churches yesterday, and listen to their conversation, they would see what the damning drink will do to men and women created in the image of Almighty God. The Chinaman, shrewd and practical as he is, asks, “What single advantage would my nation reap from fostering such a traffic as this among its teeming millions of inhabitants?”

The Chinese point to our western materialism. Canada has had, and is having, great prosperity in things material. They cannot but ask what is the net result of our western materialism, our love of wealth, our pleasure, and our luxury. Can we wonder if some among them should ask whether we westerners understand, or believe, what Jesus Christ meant when He said, “A man’s life consisteth not in the abundance of the things which he possesseth”?

We have to face and answer these questions as best we can. What is the correct answer? Jesus Christ was despised and rejected of men in His own land. He came to His own and His own received him not. He is coming to His own people to-day, and there are men and women who believe in Him as Saviour, who will not receive Him as the Lord of their lives; they will not receive Him as an example to which they are to conform their lives; they will not receive Him as having the right to tell them what thoughts they should cherish within, what words they should speak, what they should do; they do not receive Him as having the right to say where the money should go, and where the boys and girls should invest their lives. God had but one Son, and He so loved the world that He gave Him to be its Saviour and Lord.

We have been looking at China as it is to-day. Much has been done; a beginning has been made, yet only a beginning. Let us glance now at Christian work in one part of a Chinese province, that

of Honan, with which I happen to be fairly well acquainted. When we entered north Honan twenty-five years ago there was not, so far as known to us, a baptized Christian to be found there; now there are about two thousand baptized Christians connected with our own mission. Then there was not a single village known to us having among its inhabitants professing Christians; now we have over two hundred and fifty villages in which there are such. Then we had no men willing to witness for Jesus Christ; now there are eight congregations, ministered to by Chinese pastors, supported by Chinese funds, and undertaking the work of evangelizing those in their immediate neighborhood. What God is doing there He is doing all over broad China, raising up bands of men and women who are to extend His kingdom into every part of this ancient nation.

Has the Christian Church now on hand any task equal in magnitude to that of the evangelization of China? God knows how my heart beats in sympathy with the noble men and women who are unfurling the banner of the Cross in all parts of the Dominion of Canada. I have been to Saskatoon and Edmonton, to Victoria, Vancouver, and the Kootenay valley; have crossed our great western prairies from Calgary to Brandon, and have visited many centres in New Brunswick and Nova Scotia. It makes a man's heart beat with emotion, with admiration, and with thanksgiving to God for the men and women we have in Canada. They are engaged in a hard fight, with little to encourage oftentimes, and with very much to depress. They know about what our brother Wright has been telling us, the customs and vices that are dragging men downwards and hellwards. But in the great majority of Canadian towns and cities, if you have a saloon at one corner you have the church at the other; if you have other trap doors of hell here, you have Christian Associations and prayer meetings there; the sharks and harpies at this point are met by the good men and women who are leading men Godward and heavenward at the other. That is not the case in China. Our good brother has told us that some who are dragging others down to hell in British Columbia were once members of Christian Endeavour Societies. They had the light and have rejected it, and as a consequence are about the hardest on God's footstool to win for Christ. Now that is not true of China at present. It may be true in coming days—how soon we cannot tell—but meantime we are face to face with the appalling fact that there are in China about one-fourth of the world's inhabitants, men, women and children, and after all that has been done for them, there are not five hundred thousand baptized Christians in the entire Chinese Republic.

I look into the faces of this great audience of Christian sisters and brothers in Massey Hall, each one of you with an immortal

spirit within, each with a body, the casket that encloses that immortal spirit, each looking forward to a destiny as high as heaven and as endless as the ages of eternity, and each thanking God for the gift of his Son Jesus Christ. In an audience as large as this in Honan, I should be gazing into the faces of men and women who are living without Christ, having no hope, and without God in the world. Is it true that each one of those Chinese has before him or her a destiny high as the highest heaven, or deep as the deepest hell, and endless as eternity? Is it true that the Chinaman is as dear to Almighty God as the Canadian? Is it true that the heart of Jesus Christ beats as sympathetically for the Chinaman as for the Canadian? Is it true that God so loved China as to give His Son to die for that country? If it is, the lives of these Chinese are not like the leaves that fall in millions from the trees in autumn; they are living, thinking men and women, to be redeemed by the mighty power of the Christ of God, to be regenerated by the Spirit of God, and to shine eternally as jewels in Immanuel's crown.

What, then, is the truth to be presented? For China's unparalleled need we have Almighty God's abundant provision in Jesus Christ His Son; enough wisdom in Him, in whom are hid all the treasures of wisdom and knowledge, to guide aright every statesman that God will raise up in China; enough magnetism in Him who died on Calvary to draw to His heart millions on millions of China's sons and daughters; enough efficacy in the blood shed on Calvary to wash from every stain of sin every soul that trusts in Him; enough compassion in Him who saw the multitudes in Palestine, and whose heart was filled with compassion for those who were as sheep not having a shepherd, to feel compassion for China's shepherdless multitudes, to show them the vision splendid, and to enable them to experience the power of His Gospel; enough love in Him who loved us even unto death to constrain each of us, if we desire to be like Him, to go out in His name to every unevangelized land on earth; enough power in Him who has all power in heaven and in earth to snap the shackles of vice and sin from every enslaved soul in China; enough love in the heart of God, who is love, to fill and thrill the heart of each member of Christ's body in every part of the world.

Brothers, sisters, read your four gospels, and there you will find that Jesus marvelled at the unbelief of some of the people in His own day. And he is marvelling at the unbelief of some of His own people to-day. "Behold I stand at the door and knock." And He is outside—outside the hearts of many in Canada—wondering why it is that He is kept there. We have time for business, time for pleasure, time for debate and discussion, time for everything but to become

Christ-like, and so win the world for Jesus Christ. The world is to be won. China is to be won. What is to be our share in winning it? Let each redeemed soul here ask this question of his own heart.

Christian mother, Christ is asking you for that girl who is as dear to you as life itself; Christian father, Christ is asking you for that boy who is the life and light of your home, and in whom all your hopes for the future are centred. He will give them higher and nobler work to do than good King George could give, were you to present them to him to-night. God is waiting to hear your proposals concerning them. To what will they be consecrated?

Christian young men and women, would you like to invest your lives in that which will pay best, and where Christ will be made as real to you as in any land on earth to-day? Would you like to have the joy of making Christ known to thousands of Chinese young men, finding in them just such material as your hearts will delight in? Would you like to have the joy of being the first to make Christ known to thousands who have never heard His name? Would you like to go through experiences that will make Christ very real, heaven very near, and unseen things very precious? Then consecrate your lives to Christ, and out among China's millions, on India's coral strand, in the dark continent of Africa, or in one of the many islands of earth's oceans, yours will be that joy which is unspeakable and full of glory.

True, this will mean that you will leave your native land, the land which is to you the dearest land on earth. It means that you will part with friends and loved ones. It will call you to be a stranger among a strange people, observing strange customs, learning a strange language, and, it may be, passing through strange experiences, but all that you will gladly face for Christ's sake. For your sake and mine He left His home in glory and became the world's great missionary, that through Him the world might be redeemed.

God knows that Scotland, my native land, is very dear to me, and many Canadians know how dear this land is to me; but let me say in all seriousness, speaking not merely for myself but for hundreds of Christian workers in China, no land on earth is dear to us as China, because no country on God's footstool is as needy as China, no land presents to-day such an opportunity to the Christian worker and to the Church of the living God. For Christ's sake, then, let China's call and claims appeal to your heart of hearts.

Do you say, "I want to invest my life where it will pay best"? If you really mean that, how can you close your heart to China's call? Take it on the word of one who once was young but who is young no longer, with all the experiences of twenty-four years behind him, and having had a full share of the troubles and dangers incident to

pioneer missionary work in China, that a shadow of regret for having given his life to Christ for China has not yet crossed his mind. The life has been invested, and the best part of it spent in that great land, and he rejoices in this opportunity of commending to young men and women China's claims on all wherewith God has endowed them.

A word more and I am done. We shall never all meet on God's footstool again. We can understand from such a meeting as this what kind of meeting that will be when all the blood-washed throng from every land on earth, and all the ages of time, shall gather around our Saviour King. Will white-skinned men only be there? What about the four hundred million yellow-skinned men in China at the present time? In north Honan one missionary is given on an average about three hundred and eleven thousand men and women to evangelize. To-night's speaker was given by his fellow-workers over five hundred villages as his parish, in which to spread abroad the good tidings of great joy. In over one hundred of these there are already some hundreds of men and women baptized in the name of the triune God, members of Christ's Church, and a goodly number of them witnessing to His love and power as Saviour and Lord. Who will think of and pray for these, and for all Christ's servants in north Honan? Christ shall yet reign in China, and in every land on earth, for the mouth of the Lord hath said it. God hath given to Him the heathen for His inheritance and the uttermost parts of the earth as His possession. Let us all, then, pray and work for the coming of the day when

"The beam that shines from Zion's Hill  
Shall lighten every land;  
The King that reigns in Salem's tower  
Shall all the world command."



NON-ANGLO-SAXONS IN CANADA  
THE WORLD SITUATION



DEVOTIONAL.

*A Foretaste and Pledge of Christ's Co-operation*

REV. GEO. HANSON, D.D.

THE NON-ANGLO-SAXONS IN CANADA.

*The Non-Anglo-Saxons in Canada—Their Christianization  
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THE WORLD SITUATION.

*The World Situation* - - - REV. J. MCP. SCOTT, B.A.

## A FORETASTE AND PLEDGE OF CHRIST'S CO-OPERATION.

REV. GEO. HANSON, D.D., MONTREAL.

Let us read together in the Gospel of St. John, the first fourteen verses of the 21st chapter.

I have long felt, in my study of the Gospels, that the post-resurrection appearances of Christ, the special manifestations of himself to his followers prior to his ascension (indeed we might include his ascension) had a special object in view. Those forty days of Christ's self-revelations to his followers appear to me to be a transition period, a link, as it were, between the manifestations in the flesh and the manifestations in the spirit. And, during this time to which our thoughts are specially directed by this manifestation recorded in the passage read, Christ hovered, as it were, between the two worlds—the world that is visible and the world that is invisible—and he seems to me to have been leading up the thoughts of his followers from the old crude conceptions they had formed of him as manifest in the flesh to the higher, if not the holier, idea of him as manifesting God in the Spirit.

We shall see, as we look at these particular manifestations during that period, that Christ did not resume his intercourse with his followers on the old terms; but that his visits were occasional and uncertain. At times he appeared suddenly out of the mystery, and as suddenly disappeared into the darkness; sometimes he walked along the road side by side with his followers as a common mortal, and anon vanished from them like a wreath of mist melting into the azure. Sometimes he appeared to them like an apparition from the other world, and immediately, as though he had just descended from the Cross, he showed them his hands, his feet and his side.

What is the significance of that two-fold manifestation of Christ—that manifestation, rather, in a two-fold aspect? Sometimes he displayed entire independence of the laws by which men are bound, and sometimes he showed the closest kinship with them.

How are we to account for that combination? What was the reason of it all? What end had the Master in view? I think Christ desired to give his disciples object lessons, as it were, on his spiritual presence with them, and to engraft upon their own ideas of him this new thought of his omnipresence. He did not blind them with excessive light by unveiling his glory, but gave them glimpses of his greatness and his majesty.

On the other hand, he did not so return to the old intimacy and

fellowship as to allow them for one moment to forget the change that had taken place, the more spiritual relationship in which he and they stood henceforth the one to the other.

And so, while Christ made very plain to those men that the old life was gone forever, that a bridgeless chasm lay betwixt him and the past of humiliation, of suffering and of shame, yet on the other hand he made perfectly clear to them that, whatever might be the change in the method of his ministry, there was no change in his heart. And so he appeared to them from time to time as still a man, and still a brother.

So he appeared to them in recognizable shape, bearing the very marks of his crucifixion in his person, and never could anyone in his company forget that the one who had vanished so suddenly from their sight, and who had proved himself to be the risen Lord, was none other than he who had walked side by side with them along the dusty highway, had sat down at their humble board and partaken of their common fare. And never could Mary forget that he who had proved to be her Master was so like the common children of men that she mistook him for the gardener; and never could the disciples forget their experiences by the lakeside after the long night of disappointment when they found, provided by the loving care of their Master, a feast for their morning meal.

All these incidental evidences of Christ's sympathy and compassion served to weaken the disciples' sense of the Lord's distance from them now; and whilst these manifestations revealed Christ as a spiritual presence, or about to become one absolutely spiritual, on the other hand they showed these men that Jesus, though altered as to the outward manifestations of his power and his grace, was unchanged in heart and soul; Christ according to the flesh had passed forever—but Christ the true brother remained.

O blessed promised Presence, from which we cannot flee, "if we ascend into the heavens, behold thou art there. If we make our bed in Sheol, behold thou art there. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead us and thy right hand shall hold us."

We have in the scene before us an illustration of what I have been trying to unfold to you as a general principle, as I believe it to be, of these manifestations. The story is a familiar one. The seven disciples were apparently part of a more numerous company that had gathered (at Christ's bidding) in the immediate neighborhood of the Sea of Galilee, expecting to meet him at a certain time and to receive commandments from his lips. Whilst waiting, partly to pass the time, and partly, it may have been, for the sake of securing sustenance, at Peter's suggestion these fishermen went fishing, plied their

oars up and down the lake, applied all the arts fishermen know of, but caught nothing. In the morning, weary and disappointed at their failure, they drew near to land, and when they came within hailing distance they heard a voice which they at first fancied was that of a common stranger, "Children, have you any meat?" The reply came back "No." The command followed, "Cast the net on the right side of the ship and ye shall find." And these men, either supposing that the stranger had caught sight of a shoal of fish that had escaped their observation, or yielding to some impulse they could neither explain nor resist, cast the net on the right side of the ship, and instantly the net became full to bursting with the multitude of fishes—one hundred and fifty and three as John recalls with a fisherman's fidelity of memory.

"It is the Lord!" cried John, while Peter dashed over the boat-side and through the surf to greet his wonder-working Master.

This whole scene seems to me to have been eminently calculated to prepare the disciples for their great coming mission in the world; it showed them that Christ was there waiting and watching for the right moment to interpose in their behalf; it showed them that Christ was able to intervene in the most critical situations, and turn apparently utter failure to abounding success.

Let us try to put ourselves in the position of these men. Remember that they were about to undertake a campaign of simply colossal magnitude; no one could exaggerate the greatness of the enterprise to which Christ invited them. They were to make disciples of all nations. From a purely human point of view, I wonder if there could have been a more fanatical or foolhardy enterprise? Surely in the first days of their ministry and missionary work these men must often have regarded their work as a forlorn hope. There was Judaism, which they were to encounter, Judaism entrenched in spiritual pride and religious bigotry. There was the great Roman world, with all its strength, its luxury, its vice, its idolatry and scepticism. And there were the dark regions beyond, the abodes of barbarous and degraded paganism; and yet these men, in the name of Christ, were to vanquish all that opposed them, and to place upon His brow many crowns.

That was the program before these men. And those were the men, if you please, to carry it out—these provincials of Galilee. I wonder, was there ever a more fanatical and hare-brained enterprise, judged by the estimates of the world? There never was; and yet these men, casting aside all debates, all unbelief, flung themselves into the great task and invaded country after country in the name of their crucified Master. Stronghold after stronghold fell before them, until at last they planted the standard of the cross on the ramparts of the capital of Rome, and Rome, proud imperial Rome, after

all her persecutions of the saints, became a willing captive in the triumphal train of Jesus Christ.

No human prognostications could have anticipated such results from such small beginnings. Men say that the age of prophecy is past. Here is one prophecy, which is gaining ever more striking fulfilment and illustration in every country opened to the Gospel, and in every convert won to Christ: the implicit prediction, "Go ye into all the world and preach the Gospel to every creature," and the explicit prediction, "Ye shall be witnesses to me unto the uttermost parts of the earth."

But, brethren, if these men were to have the honor of accomplishing this gigantic task, they were not to have an unbroken career of success. They were to have their long nights of fruitless toil, and were often to be called upon to cast their nets in the old waters they had swept in vain before; they were often to be called upon to attempt the seemingly impossible; and Christ, it seems to me, by this very miracle, or parable—for it is both a miracle and a parable—desired to prepare those followers for the failures and successes that lay ahead of them.

And there could not be a picture more easily carried in the memory than the experience they had by the lake side of the vicissitudes that awaited them in their work for God; the failures, the successes, the nights of toil, the mornings of joy. Nor could there be a clearer parable of the duty of full obedience upon our part to carry out Christ's commandments, whatever those commandments may be, nerving us to go where he commands us, whatever the checks and losses, whatever the apparent defeats or utter failures.

There could not be surer promise of ultimate achievement for those men than that morning of abundance, of overflowing blessing, that came to them after their weary and barren toil. Christ said to those fishermen, in signs and tokens that they could never mistake, in acts that they could not fail to interpret aright—"See," he says in effect to these men, after all their toil and failure, "the sea, so restless and so untameable, is under my control. I have but to speak the word and it yields up its riches. And so the great ocean of humanity, stretching away to the horizon, boundless, billow after billow, is under law to me; launch into the deep of humanity, launch into the deep; let down your nets for a draught and see, if you obey, whether you shall not have, in response to your faith, surpassing prolific spiritual returns."

My brothers, surely this is a word for you and for me in our day, in the holy ministry of Christ, in this land and elsewhere. All we have to do is to obey our Lord, and preach the glorious gospel of the Son of God, and we shall see that the Christ and his word are quick

and powerful, that nothing can withstand the onset of the spirit of truth and life and love, and Christ shall reign in majesty and glory in this world, according to his word.

One other thought, and I shall close. This parable is distinguished from the one recorded in the fifth chapter of St. Luke by this, amongst other features very noticeable, (the one occurring at the beginning of the disciples' ministry, and of His association with the disciples, and the other at the close), by this difference: that there they had Christ suddenly and mysteriously appearing upon the lake side. And I think the significance of that is, that this unexpected and mysterious appearance of the Lord to his followers was intended to be to them a promise and a prophecy for the future, that in their work for him in the world, while men are out on life's deeps, often in weariness and disappointment, he will be on the shore, waiting and watching and ready to help.

Now, my brethren, I do honestly say (and you will forgive a personal reference) that I never understood the joy of service until I got a glimpse of the truth and the certainty that Christ was watching me and working along with me.

To many Christians I fear Christ is either a past Christ or a future Christ; a past Christ who has accomplished a great work and left behind Him an imperishable record, a shining example of goodness for our imitation and inspiration, or else a future Christ who is coming again with great power and glory. But to how few Christ is a present Christ, guiding us with his eye, sustaining, restraining, constraining us by the pressure of his hand. It would simply redeem life from all dullness to be convinced in one's deepest heart of the co-operation and fellowship of our Lord and Master.

There is nothing which will lift your life or mine out of deadness or dullness except a realization of the presence and fellowship of Christ.

Peter Rosegger is a name to conjure with in the German-speaking world; he stands alone in one department of literature. In the lore and legends of the Alps he has no rival, and no second; he is a devout Roman Catholic, and not ashamed to own his Lord; I wish our Protestant writers were as faithful to their trust. All through his beautiful and most graphic writings there runs a vein of quaint, precious, old-fashioned piety. In one of his books which is called "My Kingdom of Heaven" he tells the story of a man of very peculiar habits; though to the mortal eye he seemed to be almost invariably alone, to himself he always seemed to have some companion, some invisible friend by his side. When he was walking along the way, conversing with an unseen companion, if he came to a rough or wet part of the road, he would take the rough or the wet part and leave the dry or the smooth for his invisible comrade. When he came to an inn he always ordered

two glasses of wine, and the second glass had to be served in the best utensil the inn could provide; and when he was leaving and paying his dues he would give directions that the second glass of wine should be given to the first poor man that passed that way. In his own home, at every meal he had reserved at his right hand, in the place of honor, a vacant chair. Before that chair a special dish was always placed; and he would lean towards the vacant chair as though it were occupied by some person of distinction. At the close of each meal the dish so specially prepared was distributed amongst the poor. The man lived a most exemplary life, and at last came to what proved to be his deathbed. During his sickness, which was somewhat prolonged, he kept his hand from underneath the coverlet, grasping the hand of someone who appeared to be sitting near on a vacant chair, and with the unseen one he kept up a low-toned conversation. Rosegger tells us that he died in perfect peace. On the day of his funeral the sun was shining brilliantly from the heavens. Hard by the grave where the Styrian farmer was to be laid, there was a large white marble figure of the Good Shepherd; and the sun, shining on that figure, sent a shaft of whitest light into the grave, and in that flood of glory the remains of the saint were laid.

My brethren in the work of God, my brethren in the ministry, I wonder is it all a dream, or has Christ kept his word to be with us all the days; is there not in that fellowship with the unseen Christ a possible experience for you and for me? If the one-half or the one-tenth part of that farmer's experience is a reality, would it not be worth our while to go to the ends of the earth to share in his blessedness?

THE NON-ANGLO-SAXONS IN CANADA—THEIR  
CHRISTIANIZATION AND NATIONALIZATION.

REV. W. D. REID, M.A., B.D., MONTREAL.

CANADA to-day faces the greatest immigration problem that has ever confronted any nation. The only other country that at all compares with Canada in this matter is the United States, but when we study the two nations in this regard we will see how small is their problem as compared with our own. The Americans are receiving a little over one per cent. increase yearly, while last year we added four-and-a-half per cent. to our population. In 1901 our immigration amounted to nearly 50,000; last year it ran to about 425,000. It is prophesied by those who are in a position to know that it will this year run up to the half million mark. The United States is receiving a little over a million annually, and we about half that number. America has over ninety millions of people to meet and assimilate the new-comers, while we have only about eight million persons all told. Of the Anglo-Saxon we are not in the least afraid, but when we consider that last year over twenty-one per cent. of all the incomers to Canada were non-Anglo-Saxon, who can not speak our language, have no sympathy with our ideals, and are foreigners in every sense of the term, then we begin to understand what a task is ours as a nation. One man out of every five who lands on our shores is a foreigner. He comes here with a foreign tongue, foreign ideals, foreign religion, only a mere caricature of Christianity, with centuries of ignorance and oppression behind him, often bringing with him problems that the best statesmen of Europe have failed to solve. Surely, if ever a nation required statesmanship, consecrated effort, and devoted prayer, Canada is that nation.

1. *Let us for a moment look at this Foreign Immigrant.* The first question I will ask is, who is he? Whence does he come? We have become the meeting-place of the nations. Already we have some twenty-five languages spoken in Canada. According to our last census, we have nearly 2,000,000 English, about 1,000,000 Scotch, and 1,000,000 Irish, over 2,000,000 French, almost 400,000 Germans, 129,000 from Austria-Hungary, nearly 10,000 Belgians, almost 30,000 Chinese, 55,000 Dutch, 4,000 Greeks, nearly 3,000 Hindus, 50,000 Italians, 105,000 Indians, 10,000 Japanese, about 100,000 Jews, 17,000 Negroes, 35,000 Poles, 45,000 Russians 110,000



Scandinavians (comprising Norwegians, Swedes, Icelanders, Finlanders, etc.), 7,000 Swiss, 10,000 Roumanians and Bulgarians, and so on. The deluge is upon us. We have been discovered, and the mighty hordes from those thickly populated parts of Europe and Asia, now landing on our shores in tens and hundreds of thousands, will increase year by year until we may be swamped. From the far-off lands of Finland and Iceland in the North they come, from the mountains and fiords, and dark pine land of Norway, down to the Islands of the Hellespont, from zephyr-swept Ceylon's Isle, and India's palmy plain, they are all seeking this new land of ours, with the gold glitter in their eye, anxious to make homes and wealth in far-famed Canada.

Why do they come? Many reasons may be given. They come here to this land of plenty from hunger and poverty in the homeland. In Bosnia and Herzegovina, in the Balkan States, and Southern Russia, travellers tell us that fifty per cent. of the people suffer from actual hunger and want every winter.

They have heard the tales wafted on the breezes, of this great West land of plenty, and so they have come. The tremendous pressure of population has in many cases driven them forth. In Europe the population runs anywhere from two hundred to six hundred people to the square mile. They have heard of this great land where there is plenty of room, where we have only about two people to the square mile, and so they come to fill up our great vacant spaces.

Many have been downtrodden and persecuted for centuries. They have heard of a great land of freedom, where each can worship God according to the dictates of his conscience, and so they have come. For the persecuted Armenian, and the oppressed Spirit-wrestler, for the light-haired Finlander ground down under the tyrannous heel of Russia, and the Polack burning with the wrongs of centuries, this is the place of freedom, the veritable Promised Land.

The ambitious of all lands have heard of the untold wealth to be made here, and so they have broken all home ties, and have sought this new land. Europe is one great armed camp today, and men have to waste from three to five years of the best of their lives preparing to meet some imaginary foe, and so many fly from the land that gave them birth to escape conscription, and come to a country where there is no compulsory military service, where all dwell under their own pine and maple trees, none daring to make them afraid. Thank God, the war devil, fashioning his ships of destruction and his cannons of death, is not here, and so the immigrant feels safe.

These are the main reasons for our foreign immigration. All

have come to better their condition in some way. They have come to a land of democratic government, a land where every man can have a chance. It is ours to see that right ideals are set before them, and that every man has the opportunity of developing the highest and best that is in him.

Of what sort of metal are these Immigrants made? We cannot make any sweeping generalization here, but there are a few things that can be said of them quite truthfully. A very large percentage of them are absolutely illiterate. From northern Italy only fourteen out of every hundred, according to Grose, can either read or write. From southern Italy fifty-six out of every hundred are illiterate. The illiteracy of the Russian Jew runs about twenty-three per cent., and he is perhaps the hardest of all to assimilate. He is industrious, hard-working and sober, but from the viewpoint of national digestion is like Jonah of old, still indigestible.

All authorities agree that intemperance is the great curse of the Slav wherever you find him. In a land like Canada, where we shall have to fight for our very existence, surely, if we are wise in this crisis, we will abolish liquor from our land altogether and give this foreigner a chance, when he comes to his new environment.

Yet, with all these drawbacks, many of the foreigners have noble qualities that make for manhood—courage, self-sacrifice, thrift, generosity, filial affection, obedience, ambition, love of liberty; often deeply religious, they have in many cases the very qualities which, if properly handled, may help us to develop into a great and grand nation. If not, we may soon be driven on the rocks of a wrecked nationhood.

These men, too, are bringing us face to face with problems hitherto unrecognized in Canada. In many cases they bring with them a sort of atheistic socialism which casts a blight of death over any country where it takes root. Often they underbid the labor market, driving out the white man. They raise vexing municipal questions, they strain our charitable organizations sometimes to the breaking point, they expose healthy people to disease, and often herd themselves together in certain localities of the cities, constituting a real problem of the slums. Yet, notwithstanding all this, they are here and they are still coming, and the only thing for us to do is to gird ourselves like men, and face and solve these problems. God is in this movement. They come with their faiths, and their lack of faith, their beliefs and their unbeliefs, their ignorance and their lack of vision, but they have been brought here for a purpose, viz., that they should come under the quickening, renewing, uplifting influences of a pure Christianity.

2. *How should we receive the immigrant?* The time has come when we should stop the bonusing of immigrants. Already we have spent over \$1,000,000 for that end. Already we are receiving far more than we can properly handle. Then we must inaugurate more stringent rules at our entry ports, for keeping out undesirables. We are letting in too many of the criminal, pauper, and diseased class. The foreigners in Canada furnish twice as many criminals, two and one-third times as many insane, and three times as many paupers as the native element. Many who to-day are turned back at the United States ports secure entrance into Canada, and then cross the border into the States. The United States Bureau of Immigration in Canada reports that in four years it refused 10,000 applicants of this class permission to cross the border into the United States, and so the 10,000 remained with us.

In other countries to-day, if a man is in hard luck, out of employment, or if he has committed some crime, he is often asked, "Why don't you go to Canada?" If the poorhouses are crowded, in many places the authorities seek to empty them upon Canada. Thus, I say, we need stricter laws with regard to those coming into the country. Not only so, but more rigid examinations should be instituted at the ports where the immigrants take shipping for Canada, rather than when they arrive. Many a family is broken up, some members having to be sent back, while others are allowed to remain, and many a one has spent all his little earnings for years in getting here, only to be returned as an undesirable. Thus, I say, the examination should be conducted at the other end of the line.

Another thing to be done, is to narrow the gateway to naturalization. Men are being allowed the full rights of citizenship who cannot write, who know not our language, who have no ideas of democratic government, and it is absolutely dangerous to put the vote in the hands of such men. Such citizens become the prey of the grafter, the political heeler. Personally, I have learned of scores of those poor ignorant people being conducted through the door of naturalization by some of our own politicians, and then being led to record their votes as sheep taken to the slaughter. In a settlement of Poles in the West, a politician entered the community, filled all the men up with liquor, until the Poles did not know whether they were north poles or south poles, and then marched them all to the voting booth. And the vote of one of these irresponsible foreigners kills the vote of the most intelligent man in Canada. Instead of a foreigner getting the vote when he has been in Canada for three years, it should be made double that time, or even longer.

Another thing of which I am absolutely convinced, is that we

should be able to meet the foreigner as is the case in the United States, with only one tongue. This country should have no separate schools, but all should be under the public school system, and education should be made compulsory. One of the best ways of Canadianizing, nationalizing and turning all into intelligent citizens, is by means of a good English education. Not only should we provide schools for the children, but our government should provide night schools for the older ones, where they may learn English. In many communities the immigrant sincerely desires to learn the English language, but has no teacher. More than this, we ought to have competent instructors to teach the foreigner the best methods of scientific farming, and in this way he would become more quickly assimilated. But our most dangerous foreign problem is not in the country, but in the large cities. In Montreal we have at least 150,000 foreigners. In many instances these people are living crowded into huts and houses that can have no other effect than to tend towards the degeneration of the poor victim of circumstances. Our cities should make the most stringent laws in this matter, and see that they are strictly carried out. If we are to make the most out of the foreigner coming to our shores, we must give him the very best possible environment. It is generally conceded that environment has much more to do with people's lives than has heredity, and we should seek to make the environment, both in country and city, such as to develop upwards and not downwards the strangers flocking to our shores. We must endeavor to saturate him with our ideals. These teeming thousands and hundreds of thousands who are coming to us cannot, must not, be left to themselves, or worse still, to the demoralizing forces of the saloon, the gambler, or the corrupt politician. The progress of civilization demands, the safety of our country demands, loyalty to Jesus Christ demands, that we give this man the best that is in us, the best environment possible, to make out of him a true man in the best and highest sense of that term.

3. *What is the Church's duty to the Immigrant?* The question we have to ask ourselves seriously at this moment is, will the foreigner paganize us or shall we Christianize him? The answer depends upon the churches themselves. These people come, ready to be assimilated, often deeply religious, and ready to be Christianized. Surely it is a wonderful opportunity for the church of Jesus Christ. Now, how are we to reach them in an effective manner? In the first place we must meet them sympathetically. Let us appreciate the good which they are doing for our country. Let us remember that the hewing of wood and drawing of water, the building of our

great railroads, the taking forth of our minerals from the mines, in fact most of the hard work, the dirty work, the poorly paid work, is being done by the foreigners. When we see them coming into a car or on board a train let us not adopt a supercilious attitude towards them and say, "Only a lot of dirty foreigners," but let us follow the example of our Master, and look upon them with compassion, with sympathy and love.

If we are to win these newcomers to Christ we must divest ourselves of our airs of superiority and meet them as brothers, sympathize with them in their difficulties, and encourage them towards higher things. We cannot stand on a pedestal and hand the gospel to the foreigner at the end of a pole. We must come down to the personal touch, and bridge the gulf between us, even as Christ bridged the gulf between us and God. The gulf is largely one of our own making. If they are gathered in colonies we have practically forced them to it. We have held ourselves aloof from them, and to a certain extent ostracized them. The foreigner is approachable, accessible, and appreciative. This work of evangelizing the foreigner will never be accomplished until every Christian in Canada is to a certain extent a missionary.

But there must be organized effort as well. The denominations should all come to an agreement among themselves as to the different nationalities among whom they will work. Our work has suffered from two denominations competing in the work of evangelizing the same people. I could mention several instances of this. Surely the fact of our being face to face with such a crisis as is ours at the present time should be one of the great arguments in favor of the proposed union which will come before us at a later stage of this Assembly. We are building a young nation, surely we can leave behind us our imported differences in matters religious, and uniting, present one grand phalanx to the mighty hordes who are invading our land. If we are to present the Gospel effectively, each nationality must be studied separately, and the Gospel preached to each in their own language. If this can be done by one of their own people, so much the better, but if we cannot get such a one, why should not some of our young men and women who want to go to the foreign field, undertake the study of the language and needs of some of the foreigners in our midst, and give his or her life to their uplift and salvation?

As for the large colonies in the cities, I have no doubt that the best way to reach them is through settlement work. If we are to accomplish anything towards the uplift of those in the large cities we must minister to their physical and economic needs, as well as

to their spiritual wants. These places should have employment bureaus, dispensaries, the services of some Christian doctors, reading rooms and gymnasiums. I firmly believe that the Christian settlement house, or the modern Institutional Church, divested of all the trammels of ecclesiastical bigotry and denominational exclusiveness, will do more to raise, ennoble and Christianize these foreigners than any other means yet devised. Every city should be deliberately blocked off among the denominations, and one of these institutions placed in each of the foreign settlements. Hitherto we have been only playing with the problem, it is high time the churches were showing a little statesmanship in the face of the tremendous impending crisis.

But all this is not enough. We cannot save men from their sins by settlement work. Only Christ can do that. So Christ must be preached as the only Saviour from sin. He must not only be lived but preached in all His entirety as the Divine Son of God, who is still able and willing to save men from the power of sin. We still have the remedy for all these ills, we still have the same power that they had in the days of the Apostles, and I, for one, have absolute confidence in the power of the old Gospel to solve all our difficulties and save all our foreigners, if we only live it, preach it and apply it.

4 *Notice lastly the result of the coming of the immigrant.* It lies with us as to whether we shall Canadianize him upwards or downwards. If rightly handled now I can see a great nationhood before us. Ethnologists tell us that the mixing of the races always produces the strongest types of people. As a general thing, emigration from any land is not made up of the weaklings but of the most vigorous, the most enterprising, the most ambitious of the race. If all these peoples are Christianized now at the start, what a nation of men Canada should produce. Woven into the texture of the life of this great nation shall be the impulse of the Celt, the endurance of the German, the patience of the Slav, the daring of the Northman, the romance of Italy, the suavity of France, the buoyancy of Ireland, the shrewdness of Scotland, and the enterprise and leadership of England. What a nation it should be.

History teaches us that the Northern races have always been the dominant ones. It was the Northern races which broke down and destroyed Egypt and the land of Israel. From the North came the men who swept down upon ancient Rome and dethroned her from being the proud mistress of the world. It is from yonder little Island in the North seas, buffeted by a tempestuous ocean, shrouded often in mist and fogs, that have gone forth the mighty influences

that are telling for righteousness in every part of this world. And if we build well now, there will rise on this great North American continent a great nation of millions, yea, hundreds of millions, that will hold a front rank among the peoples of the earth. Now is the strategic moment. Now is the time of opportunity. "Now's the day and now's the hour."

In closing, I would make my appeal to every man and woman to be loyal in this matter. (1) Because of self-interest. The close relations into which we are brought with these people who are now degraded and vicious ought to force us to do them good in self-defence. Either we must raise them or they will lower us. I would accentuate this call by an appeal to common humanity. These men are of the same lineage as ourselves. We may call them by whatever nationality we will, they are our brothers. "God hath made of one blood all nations of the earth."

(2) I would emphasize this appeal on the ground of patriotism. We must swamp them or they will swamp us. This Canada of ours is no chance land. God has brought us to the front for a great purpose. It is the last great country to be settled, and the nations of the world are flocking here. God is bringing them to our doors in order that we may be the means of saving them. Patriotism reaches its highest level, and develops into its noblest forms, only when it strikes its roots deep in Christian faith. Only as we view our country and our nation as related to the kingdom of God are we looking at it in the right light.

(3) Above all, I would accentuate this call to evangelize the foreigner because of loyalty to Christ. "Canada for Christ" should be the motto with which we should all leave this great gathering. Ring it out loud and clear. Let it inspire us all as we go back to work again, and let the thought cheer us, that we are having some part in the great work of helping Christ to save our nation.

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling.  
To be living is sublime.  
Worlds are changing, heaven beholding;  
Thou hast but an hour to fight.  
See the emblazoned Cross unfolding.  
On, right onward, for the right.  
On, let all the soul within you  
For Canada go abroad.  
Strike, let every nerve and sinew  
Tell on ages, tell for God."

THE NON-ANGLO-SAXONS IN CANADA—THEIR  
CHRISTIANIZATION AND NATIONALIZATION.

REV. H. A. BERLIS, TORONTO.

THE problem under consideration is not so much the "Non-Anglo-Saxon" as the "Non-Christian, non-English-speaking immigrant." The acuteness of the problem of the non-Anglo-Saxon, or more correctly, the non-English-speaking settlers, hinges upon their religious attitude.

Little or no danger comes from the sturdy Protestant non-Anglo-Saxons of the evangelical type. These people arrive here endowed with a liberal, broad conception of Christianity that fosters intellectual development as well as spiritual growth. They are capable of grasping at once the tremendous possibilities of becoming part of a new nation and of contributing their share toward the make-up of that nation. Accordingly, while loyal to their respective racial descent, they are also determined and aggressive enough as to their own Canadianization. Thus we see German-Canadians, Swedish-Canadians, Icelandic-Canadians, side by side with English, Scotch and Irish-Canadians—prominent at the bar, in parliament, in the pulpit, in the press, in municipal councils, and in business—all loyal Canadians. But the one great common bond between these non-Anglo-Saxons and their Anglo-Saxon Canadian countrymen is their initial upbringing in an atmosphere of liberal evangelical Christianity. Now, note the difference in the masses of other non-Anglo-Saxon immigrants who come to Canada from countries where for many centuries Ecclesiastical despotism and abject religious slavery have been dominant: countries such as Russia and Austria. There the people have been under the nurture and influence of the Greek Orthodox and Roman Catholic Churches. Untrammelled, unhindered for many centuries, these ecclesiastical systems have had complete sway over the lives of the people, and now these people—the "finished product" of these systems are here—are with us; to stay, to impress their stamp upon the Canadian national complexion.

What kind of stamp is it? And in how far is it serious enough for consideration?

The quality of that stamp can easily be recalled by a mere glance at the localities where these people segregate, and at the Police Court reports. There is the baffling-all-description overcrowding, men and women thrown promiscuously together in filth and without privacy:



the drunkenness with inevitable bloody fights as results; the prevailing illiteracy and ignorance of English, fostered in many instances by rabid nationalist and ecclesiastical agitators who declare that all Protestant attempts for enlightenment are only so many attempts to denationalize them. This, of course, is also strongly upheld by the Roman Catholics, who are anxious to retain these "simple" people as they are, for then they are more likely to be blind adherents of Rome.

And so many of them *do* remain; poor tools in the hands of unscrupulous leaders: they remain as they were on arrival, *religiously stunted*: satisfied with mere formalism in religion, bowing to the ground, kissing images, burning candles, confessing sins and receiving absolution from priests at so much per head; *morally seared*: with either no outstanding ideal of purity, honesty, unselfishness, but rather of gross self-indulgence, or else with perverted ideas along the lines of social and political anarchism; *intellectually fettered*: reading, learning, studying or not, as sinister Priest-craft permits; *politically helpless*: handled about at election times by priests or politicians for party purposes, by means of bribes and intimidations—such are some of the peculiarities marking the Slavic immigrants, and surely serious enough when we consider how strong numerically they are.

Just observe: During the last twelve years (1900-1912) out of a total of 2,118,712 immigrants, there came from the British Isles and the U.S.A., 1,575,308; while from the continent of Europe (with an insignificant sprinkling from Asia) there came 543,404 (more than one-fourth of the total), and of these, 214,421 or almost one-half, were Slavs. In other figures, one-tenth of the total immigration consisted of Slavic people.

Now the one and only remedy to counteract and heal these undesirable conditions is in re-vitalizing these people by bringing them in living contact with Christ and His Gospel. Legislative enactments, social experiments, intellectual provisions are only like the pruning of the boughs and branches: to produce effective results the root of the tree—of the evil—must be treated. And the basal, the fundamental thing underlying all else in the lives of these people is their religious attitude. Transform this attitude, vitalize it, right it, and you will have righted and vitalized the stunted and seared and fettered and helpless man of yesterday.

To prove that this is no mere supposition, I point to scores of changed lives among the Ruthenians and Russians in Canada, in whom Christ has wrought a complete change; the very change we long to see.

What is still more gratifying and inspiring is that God has opened

a door before our Church showing a way by which Christ can be brought closer to these people. For the past ten years among the Ruthenians of Canada the seed of Christ's Gospel has been quietly sown and nurtured, and now from East to West there can be found Ruthenian Protestant individuals and families scattered among their countrymen of the Greek or Roman persuasion, and letting their Christian light shine with good results.

More—the accredited leaders of these scattered Ruthenian Protestants, some twenty ordained Ruthenian ministers, are here, seeking admission as ministers of our Church, so as to be able to proclaim Christ's Gospel more effectually to their countrymen as fully recognized servants of the great Christian Church of the New Testament, which, they believe, we Presbyterians most adequately represent.

What does this mean? It means this: As God of old raised up Moses to lead Israel out of slavery: as he raised up Luther to free Germany from Papal oligarchy: as He raised up John Knox to redeem Scotland from religious stagnation, so has He in these days raised up these men at a time when they are most needed, and for a work which they alone can carry out efficiently in His strength, viz., the spiritual emancipation of the Ruthenians in Canada.

And to our Church He has given the precious privilege of using these men in His name. It is for the Church now to utilize them, to harness the power, to take hold of this priceless opportunity of evangelizing large numbers of the Slavic-Canadians through their own countrymen. Such an evangelization will prove to be the most effectual solution of the problem of christianizing and nationalizing those non-Anglo-Saxons in Canada, who otherwise would imprint a most undesirable stamp upon the Canadian nation and delay considerably the fulfilment of our cherished aim of winning "Canada for Christ." It is for our Church now to act, and by a wise disposition of her resources and a right use of the offered help to "go in and possess the land."

Finally, in these matters the Master's words "I was a stranger and ye took me in," and "Inasmuch as ye did—did it not—to one of the least of these, ye did—did it not—to me," ought to be the most deciding element in our actions.

It may perhaps seem plausible that our specially own affairs are so great as to seemingly demand all our time, men and money, nevertheless it remains a fact that here, at our door, are these strangers in need, and we dare not neglect them.

They may not be conscious of their need—no doubt many of them are not. They may even resent our offered help—undoubtedly a number of them do; the fact remains they are in need of our love, our care, our christianizing influence, our brotherly spirit.

They are Christ's little ones. The past has not been kind to them. They have come out of all kinds of tribulation, poverty, pain, persecution, prison, peril of body, peril of soul. They have turned to Canada as to their "Promised Land," to make their fortunes. Now it is possible to bring into reality these longings by our meeting them at the commencement of their new life with the wonderful, powerful, love-awakening, life-transforming, heaven-securing influence of the Christ Himself. Let them see our "good works," our sympathy, our love, in practical, crystallized helpful deeds, and seeing, they will believe, and believing, they will join the great multitude of those whose lives are a joy to God and a blessing to men.

THE NON-ANGLO-SAXONS IN CANADA—THEIR  
CHRISTIANIZATION AND NATIONALIZATION.

REV. M. C. KINSALE, SYDNEY MINES.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—This morning being devoted to the discussion of the foreign immigration into this great Dominion and the problems arising therefrom, the special subject assigned to me is "the Nationalization of the non-Anglo-Saxon." However, as other speakers are dealing with a similar subject, I fear it will be impossible to avoid repeating things touched by them.

One of the greatest problems arising from the unparalleled development of this country is the problem of the population. By natural increase Canada will never be sufficiently populated. Canada will never have enough people to develop her immense resources, and she is therefore compelled to invite the over-crowded countries of Europe to send her the surplus of their population. This request having been complied with, we are receiving from Europe an immense mass of humanity, and thus are increasing our population at the rate of about 1,500 a day, the greater part of whom are not of our kin, but different from us in every way, different in language, in religion, in tradition, in morals, and even in civilization. The proportion of these aliens, or as we are to call them, non-Anglo-Saxons, is so great, that we are actually running the risk of losing our own nationality unless we succeed in assimilating those teeming masses with ours, and this risk is increasing with the arrival of every boat that comes from the other side of the broad Atlantic. The solution of this problem is a question of national importance, and it is, therefore, but natural that our national authorities have tried to deal with this subject, as yet, I am sorry to say, with a very indifferent success.

Our splendid and most liberal constitution has granted the non-Anglo-Saxon the greatest possible privileges. After residence of but three years he becomes a "Canadian citizen," and to a certain extent also a British subject. But here there arises one great difficulty. What does it mean to be a Canadian citizen? It means that you are a citizen of this great country, that you have the full active and passive vote; it means that as a British subject you are entitled to the protection of our glorious flag, as long as you are within the boundaries of the Dominion. But if you step outside, you are absolutely homeless; the British flag will not protect you, and if you ask the protection of your native country, you may be reminded that

by taking the oath of allegiance to the King of Great Britain and Ireland you severed the connection with your original home.

This is the effect of our law of naturalization, but there is no unanimity in its interpretation. My decree of naturalization, which was granted to me by the District Court of Wetaskiwin in Alberta, tells me that I shall be regarded as a British subject in and out of Canada, except in my native country, yet we have read recently that English courts have refused to recognize the British citizenship of aliens who were not naturalized in the United Kingdom. The great privilege granted by Canadian naturalization is thus rendered null and void, and it is therefore only natural that we see comparatively few aliens applying for naturalization. I understand, however, that our Federal Government is at present dealing with the Imperial Government in this matter, and that in the near future a scheme will be found by which a British subject in Canada or any other Dominion across the seas will be a British subject everywhere, and thus the political aspect of the problem will be solved.

The national side of the question is not so easily solved. The problem is simply this: take all the different nationalities, German, French, Italian, Russian, and all the others that are sending their surplus into Canada; mix them with the original Anglo-Saxon stock and produce a uniform race wherein the Anglo-Saxon peculiarities shall prevail. So far, we must confess, nothing, or at least not much, has been done. For the proofs of this statement we need only consider the Mennonites of Manitoba and the Doukhobors of Saskatchewan and British Columbia.

Coming into a strange land and among a strange people, not acquainted with the languages of the country, the foreigners were naturally inclined to settle among their countrymen, and thus we see in all our large cities and industrial centres comparatively large areas occupied by the foreign element, and we have our "Little Italies," "Little Russias," or "Little Hungaries," as the case might be. The inhabitants of these foreign quarters speak their native tongue and live as far as possible—though thousands of miles from their home—in their home way, and, what is worse, they always feel themselves and are also treated as strangers within our gates. I have known foreigners that lived nearly a score of years in Canada and could not speak English.

The same thing happens in the farming districts; we have allowed the foreigners to settle together and have even established reservations for them, and now we are astonished that they are not Canadianized. Two or three years ago the Mennonites of Manitoba opened their "Seminary" and invited the Minister of Public Instruction to the function. That gentleman inspected the schools of the reserva-

tion and criticized the neglect of the English language; he was plainly told that the Mennonites are Mennonites and not Canadians, nor were their brethren of North Dakota Americans, but just Mennonites.

The nationalization of these people cannot be brought about by any other means than by active and passive education.

We cannot prevent them from settling together in the cities—as to the farming districts, I understand that the Government will not allow any new reservations—but we can and ought to take care of them immediately upon their arrival. We ought to teach them the language of the country, and by degrees lead them into our line of thought and life; I can assure you we shall find in them very eager and strenuous pupils. Besides, we ought to teach them our laws, we ought to make them familiar with our incomparable constitution, we ought to do everything tending to make them not only Canadians, but good Canadians.

Having reached this point, Mr. Chairman and Ladies and Gentlemen, we must confess a very grave sin of omission.

We are wont to give on every possible occasion a whack at the foreigners; we hardly ever find anything praiseworthy in them, but are ever ready to blame them, and even worse, to curse them and to charge them with all our own faults. Yet, what have we done with and for them? We have permitted them to fall into the hands of native and foreign sharks; we have allowed them to live in the worst parts of our cities; we hate them, despise them, deal unjustly with them; we lead them into crime and sin, and when they have reached this state we blame them and not ourselves. But we are not satisfied with all this, we go even farther.

It is a fact that our immigrants are morally superior to those that crowd into the United States; indeed, I can assure you that as a rule their morals are even higher than our own. Divorce is not known among them, adultery hardly known at all, while their family life resembles that good old life of our grandfathers, that life we know from tales and stories, but not from our own experience. *Mano nera*, *Camorra*, *Nihilism* and *Anarchism* are unknown here, while they all carry with them from their old home the greatest respect for the majesty of the law. It is just in this latter respect that we give them the worst possible example, by showing them every day how little regard we have for our own laws; how easily we break them, and how grandly we boast of this habit.

In this way we shall indeed succeed in nationalizing them very rapidly, but whether this will be desirable or not, this is another question. I fear they will be Canadians, indeed, but not good ones.

We proudly proclaim this to be a Christian country; we have

joined in the battle-cry "Canada for Christ," but proceeding with the foreigner in the described way, we shall soon be forced to say that Canada is not Christ's, but Satan's, because we shall raise a generation of criminals, which will soon outnumber the native element. We should acknowledge our shortcomings and try to make good while there is time.

First of all we have to abandon the idea of our infinite superiority over the foreigner; we are not their superiors but their equals, and we have to step down from our haughty standpoint and assimilate them. We shall accomplish this by teaching them, by helping them, and above all by making their life more agreeable. Give the immigrant better surroundings, let him partake of all our own conveniences, show him that we regard him as our equal, and above all give him a good example, and you will see how quickly he will adapt himself to his new surroundings, and forgetting his old country, will become a good loyal Canadian. Do you want the proof?

Rev. Dr. Arthur, of Vegreville, will tell you how, a few years ago, when there was one of the periodical German war scares, several thousand of his Ruthenians asked permission to form some regiments of militia, rifles, horse and gun, and declared that they were ready to fight for their new home. What produced this wonderful effect with those peaceful and rather indolent people? Right treatment, good schooling, and, above all, a good example.

Now for one last question. What part has the church, our Presbyterian Church, in this work? Dr. Grant, the General Superintendent of the Board of Home Missions, declared the other day in Montreal that our intention is not to make those foreigners Protestants, but to make them Christians. Now, Christians are essentially human beings, and it is the duty of the church to take a hand in this matter and make those people into human beings, or rather, I should say, to keep up their humanity by not allowing them to lose it by becoming slaves. We have in them the real lost sheep of the Master, and it is our duty to bring them back into the fold. And when we are doing this, we ought to remember that when the Samaritan met with the man who fell among the robbers, he did not ask any questions about nationality and denomination, but he saw the need and did what his conscience bade him.

## FRENCH-CANADIAN EVANGELIZATION.

REV. C. E. AMARON, D.D., QUEBEC.

It is my privilege to speak to this great Congress on one of the phases of our Home Missionary problem. This is the first time that the attention of the Church has been called to the question of French Canadian Evangelization, since the work became an integral part of our Home Missionary enterprise.

We feel that we can speak with greater freedom because no one can be charged with pitting one interest against another. The missionary enterprise on Canadian soil is now looked upon as a whole which we cannot afford to divide into parts, some of which can be treated as negligible quantities. This enterprise holds together, and our Board of Home Missions, convinced of this, has wisely resolved to give due attention to the various phases of the complex problems, to the solution of which we are resolutely setting our minds and hearts.

We have in the past spoken a great deal of French evangelization. Some have objected to that term. I fail to see why. No more beautiful term could be conceived. What more beautiful than the evangel of peace, the glad tidings of good things? We are glad to know that hundreds, yea, thousands in French Canada are saying to-day, because of the faithful missionary work done: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth." There is no time to lose at meetings like these in oratorical efforts, and I plunge at once into the question before us, by asking you to consider two aspects of the subject:—

I. Should the work have been undertaken? If you take the trouble to make a brief review of the earlier history of Canada, along with a few pages of the history of France and England, you will find the first question answered in the affirmative. No fair-minded man who takes the trouble to make himself acquainted with the state of things existing in New France, when it became part of the British Empire, can fail to say that the enlightened Christians who undertook to give the Gospel to Canada, were responding to the voice of God and of duty. Both the missionary societies and the faithful workers who did the hard foundation work occupy a large place in the hearts of thousands of French Protestants in Canada and in the United States, because they owe to them the religious



freedom, the education and culture in which they rejoice, as well as the prosperity so noticeable among them.

It would be idle to attempt to deny that, under French Roman Catholic rule, New France had been sadly neglected, educationally and religiously, that the people were two centuries behind their Protestant conquerors, not by want of natural ability, but because of the slavery, intellectual, moral, religious, political and commercial, in which they had been held.

We are found fault with by the Roman Catholic press, and by others too, because we refuse to falsify history, or because we make an appeal to history, to justify our contention that every nation that has been left to the tender mercies of the Roman Catholic Church has suffered irreparable loss.

We French-Canadians are not responsible for the religious and educational system under which the Church of Rome has kept our people. We are told it is an admirable system, that the good priests and good nuns are devoted men and women. We are asked to read Parkman's history for our enlightenment. We put above this kind advice the teaching of Christ, because it is full of wisdom and common sense. "By their fruits ye shall know them."

We know this much: Our spiritual ancestors, the Huguenots, who in the earlier years of the French colony were as numerous in Canada as the Roman Catholic party, were driven back across the sea by royal edict and priestly hate. These French Presbyterians (they were nothing else), with their sturdy faith, their thrift and enterprise, would have created on these shores a French Republic equal in power to that to the south of us, if not greater.

After the Huguenots were driven away and their entrance to Canada was definitely forbidden, the French colony was left to the maternal care of the Church of Rome. She controlled everything. She had the moulding and fashioning of the French-Canadian nation. Now comes the question: Had England anything to do with the religious and educational life of the people she had added to her domain, or are religious and moral principles, as well as education, factors so insignificant in the upbuilding of a nation that they can be ignored?

It would almost be an insult to the common sense of this enlightened audience to answer the question. But some whose attention may not have been called to this question may ask, "What was the condition of the people of New France when the colony was taken by England? Had not the Church of Rome done as well as she could in the circumstances?"

She had done pretty much what has been accomplished by her

for the Italians, the Ruthenians, the Poles, and others who are coming to us in such large numbers.

Can we leave them as they are? Would it be Christian on one part, would it be patriotic? Where is the Christian, where is the patriot, who could sleep at peace on an easy pillow, whilst leaving alone a problem such as Roman Catholic teaching and neglect of instruction have created for us? The fruits of Romanism have been the same the wide world over.

Let us, once for all, put aside this effete sentimentalism, this mongrel and illiberal liberalism, that would bid us leave undisturbed these multitudes who are deprived of the blessings of a pure Gospel, and are falling into the abyss of irreligion, anarchy and immorality. We owe it to these immortal souls, we owe it to ourselves, to our country, to give to them the evangel of love.

Want of time prevents me from describing the state of things in French Canada when the first French-Protestant missionaries began their heroic campaign. I can speak from the experiences of my father, one of the first missionaries of the French Canadian Missionary Society, when I say that at the time he began his work in 1840, ninety per cent. among the French could neither read nor write; they believed in *la bête à grande queue*, *le loup-garou*, and other such superstitions. It was by reason of this phenomenal illiteracy, that my mother urged upon the committee to allow her to open a small missionary school in her humble cottage. When it was objected that there was no money for such work, she offered to do without sugar in her tea, butter on her bread and buckwheat pancakes, if only it could help a little in the establishment of the school. Thank God, faith triumphed, and at Belle Rivière was laid the foundation of the institution which in 1846 was transferred to Pointe aux Trembles, and has become so mighty an instrument for good.

God forbid that we should find fault with the founders of the work of French evangelization in Canada. If we had a reproach to make it would be that they did not begin sooner. Then Canada would not have remained so long in the swaddling-clothes of infancy.

Because of this neglect, New France, founded in circumstances so favorable to her rapid growth, aided by royal money, protected by the dominant church, settled by a superior class of settlers; Quebec with its rich and productive soil, its magnificent rivers, its vast lakes, its fisheries, its abundant mines, its inexhaustible forests and all its other wonderful resources, under Roman Catholic control have remained for generations at a standstill. Rather, they have decreased,

by sending their thousands from among the French to the Protestant republic across the lines.

II. But it may be asked, is there any special need for the continuation of this work?

I answer that the success with which God has crowned this difficult missionary enterprise makes its continuance and enlargement urgent.

The results cannot be given in figures. This commercial way of registering results is unworthy of us.

Yet some figures can be given. In 1840 the name French Protestant was unknown in Canada. You could scarcely find one throughout the length and breadth of the land.

To-day Protestantism is firmly established in French Canada. Our existence is recognized by the Roman Catholic press, our churches and institutions are spoken of with becoming respect, and at least one paper, which has a large following, claims for us recognition in the French-Canadian National Society, the St. Jean Baptist.

The absurd contention that the two terms, French and Roman Catholic, are synonymous is now ridiculed, and our educated men are treated with every manner of courtesy.

In Montreal, French Protestantism is a strong and growing power. There are eleven churches and missions, which represent about 5,000 French Protestants. The number in Canada is roughly estimated at 20,000.

We have our educated men,—ministers, lawyers, notaries, doctors, civil engineers and other professional men. In business circles we have many well-to-do men, some of whom are on the way to financial success, and they are taking a leading part in the development of missionary and educational work among their compatriots.

But there are facts, far more significant than these figures, of which we must take account. The evangelistic and educational work which has been carried on these past seventy-five years, has been a mighty factor in changing public sentiment among the French of the province of Quebec.

To a large extent, we are living in a new Quebec. There are unmistakable signs of dissatisfaction among a large and increasing number of men.

Do you ask for instances? A former French-Protestant minister asked to be employed as lecturer under the Provincial government. Not only did the fact that he was a Protestant interfere in no way with his prospects, but it gave him precedence over other applicants. When he said he was a Protestant, he was told: "You are very lucky. You can walk erect. We must creep."

A group of members of the Legislature were heard to say: "We do not want to destroy religion. But these priests, if they do not leave politics and other such questions alone, we will have to choke them all."

A judge told me that he had never heard the Roman Catholic system so severely criticized as by a French-Canadian judge, who was supposed to be a good Roman Catholic. And the company approved.

Bishop Archambault of Joliette issued a pastoral letter some time ago, in which he complained most bitterly of the religious indifference and want of submission to clerical authority among his people.

A noted doctor said to me, speaking of the clergy, "Let them go on as they are doing; they are preparing for Canada a revolution such as took place in France, Spain and Portugal.

There is a general cry in Quebec for better and broader education. For a long time the educated men have felt conscious of the fact that the French-Canadian nation, as a whole, has not occupied in this country the position to which its natural gifts and past advantages entitle it.

They ask more loudly each day, Why have not our young men been able to cope with their English-speaking fellows, or with French Protestant Canadians, who took their preparatory course in French Protestant institutions, graduating in English Colleges? They hold responsible the powers that have moulded the complexion of New France. They lay the blame on clericalism. They ask for the abolition of special privileges for the clergy, the taxing of ecclesiastical property, the placing of education more largely in the hands of the laity, free and compulsory education and other such reforms.

Now must we rejoice at all this? Does the weakening of clerical power mean the triumph of truth and righteousness? It all depends on our attitude towards this emancipation movement. What are we doing, what are we going to do to establish Gospel privileges among the lapsed and lapsing masses, in Quebec and elsewhere?

We are given vantage ground which it is our privilege to occupy. Unless we do it without delay, the gravest consequences are sure to follow, both for the French and for us, for we are in the same ship of state.

We cannot close our eyes to the fact that Romanism is not conducive to the intellectual and moral life of a nation. Much of it is no more than cold formalism. It leads to dead externalism, it kills religion and leads men to ruin.

We have already, in a marked form, the reaction from the absolutism which characterizes the system. It has everywhere been

sad and dangerous. It has led to irreligion, infidelity and immorality, and has been followed by anarchy and bloodshed.

If the cry against proselytism was ever justified, there is no longer an occasion for it. For thousands of Roman Catholics of various nationalities, it is no longer a question of adherence to the old faith, but one of evangelical faith, or none at all, of salvation or eternal perdition. Some have objected: We don't believe in destroying the faith of Romanists. We don't believe in that either. Shall we, for all that, buttress up the Roman Catholic Church to prevent her decadence?

Then you must needs close your Protestant Churches, cease preaching the Gospel of a free salvation through Christ, for you are indirectly undermining the faith of the people.

Stop the publication of your papers, for they are read by clergy and people, and they help to dispel the mediaeval darkness of Quebec. Close the doors of your public schools, of your universities and colleges, also our Pointe-aux-Trembles schools, against the many Roman Catholics who seek admission each year. In one word, stop the wheels of progress and Christian civilization.

We can't do that, you say. Then we are in duty bound, as enlightened Christians, who dare not say: "Am I my brother's keeper?", to replace an inadequate faith, which we are instrumental in destroying, by the purer faith of the Gospel of Jesus Christ, the blessings of which have been made known to us.

Never in the history of this country has God called to us more loudly than to-day.

The various phases of missionary activity recognized by the old Board are needed—colportage work, church and mission work; but emphasis should be laid on education and publishing work.

If we cannot get into our churches adults whom Romanism has driven into religious indifference and infidelity, we can reach their children. They do not want to send them to Roman Catholic clerical schools, but they gladly send them to our French-Protestant Christian schools, and are often led to Christ themselves through their children.

Are there not men of wealth who will make this phase of religious activity a subject of earnest thought and prayer, and devote to it some thousands of dollars?

We need \$100,000 at once in Old Quebec, for long years the citadel of ultramontaniam, where many of our missionaries spilt their blood for the cause of Christ. We have there won the right of preaching the Gospel on the streets and have the protection of the police, which is now scarcely needed. But we have as great a foe to contend with, cold indifference and semi-infidelity. Give us

a Christian school such as the needs call for, and let us educate on Christian lines the young people who are ready to enter it.

Let us not fritter away our opportunities. We are living in "an age on ages telling," and to-day, not to-morrow, is the time to do the work God demands of us.

## ISRAEL'S RELIGIOUS CONDITION AND THE CHURCH'S DUTY.

REV. S. E. ROHOLD, F.R.S.G.S.

WHAT Rabbi Shanfarber of Chicago, says of the United States, is true of Canada:—"We Jews have given religion to the World, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible; other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, Materialism and Christian Science."

Dr. Melamed, the eminent scholar, of London, England, in his great book, (which Chief Rabbi, Dr. Gaster, calls "A peep into the Jewish soul"), declares:—"The Jews have now scarcely anything in common with the Jews of the Bible."

In his great induction sermon, the new Chief Rabbi of the British Empire, Dr. Hertz, makes this emphatic admission:—"Hosts of our men and women of to-morrow are losing belief in Israel's future and drifting into unbaptized apostacy."

This does not need any comment. No honest Rabbi or Jew will dare to tell us that all is well with Israel. Israel's spiritual needs are by far greater than Israel's temporal needs.

### OUR RESPONSIBILITY

What has it to do with us? It has much to do with us. The Jews are growing in numbers, in wealth, in power and influence, and they are bound to become an important factor in moulding the life and character of Canada, and justly so. It depends on the Christian Church what that influence shall be.

For the Church to exclude the Jew from her missionary programme "to evangelize the whole world," would mean the undoing of herself.

Remember, we do not want the Jew to become a Gentile!

The other day a Rabbi in the United States called me "a traitor." He said "You have left the weak, and joined the strong; you have become a Gentile."

I emphatically deny such a slander! I have not left my people! I have not become a Gentile! Does the Chinaman cease to be Chinese and the Hindu a Hindu when God by His grace and mercy opens his eyes to see in Jesus the Redeemer of his soul?

In the midst of slanders, or keen and hateful opposition, we have not left our people, because we do possess the true vision.

Israel's helpless condition, her clamant and momentous spiritual needs are a living reality with us. Yet do we abound in hope, determined by God's grace to pray without ceasing, to labour daily for Israel's reconciliation with the Christ of God, Israel's only and brightest hope.

#### THE JEW IS DRIFTING.

Mr. Israel Zangwill tells us in the *Jewish Chronicle* of April 4th, 1913:—"The religion of American Jewry is not strong and separate enough to save the American Jews from absorption. The bulk of American Jewry knows more of Christian Science than of the Talmud, or even the Mosaic code. Thousands of the rising generation have never seen phylacteries or carried a palm-branch, or sat in a Tabernacle. In the new towns of the West, the poor Jew drifts into the Church as easily as the rich Jew in the Eastern towns." In the *Jewish Gazette* of New York for March 7th, 1913, there is a remarkable answer given by an immigrant to the reproach that he had joined an Episcopalian congregation. "Why not?" said he. "In the Church I am told to be good; in the Temple I am told to be good. In the Church the organ is playing; in the Temple the organ is playing. In the Church Christian choir-girls are singing; in the Temple Christian choir-girls are singing. Why should we not all pray together?"

Asked how he could believe in Jesus, he replied that a Jewish Rabbi had preached that Jesus was a great Hebrew Prophet; and the assurance he had received from the Episcopalian Rabbi, that stress was no longer laid on the immaculate conception, had set his conscience completely at rest.

#### JEWRY IS HOPELESS.

The Jews cannot ignore these facts any longer and keep it quiet, therefore all the Jewish papers are alarmed and are scheming to keep the young Jew in the Synagogue, and to combat missionary influence, which, they have to acknowledge, is a most powerful influence.

The *Canadian Jewish Times*, April 11th, 1913, in a plea to counteract the missionary activities, makes the following remarkable admission:—"The missionary influence in the Ward has reached a high pitch among the Jewish children. The missionaries conduct sewing schools and Sunday Schools, in order to attract the Jewish



children and at the same time accustom them to singing Christian hymns."

But more significant is the acknowledgment of the eminent organ of the Zionists, *The Welt*, in an article on Jewish baptisms in Berlin in 1911:—"Two hundred and twenty-four Berliners left Judaism in that year, most of them identifying themselves with the Lutheran Church; this does not include children. Among them were persons of prominence:—Dr. Otto Brahms, of the Lessing Theatre; the 'cellist, Dr. Heinrich Grunefeld, besides thirteen physicians, four lawyers, eight engineers, and three chemists."

"These are not dry leaves that are falling away from us," he continues, "but the very best." . . . "Well-informed people know that in Russia there are to-day currents in Jewish life which are setting towards Christianity."

#### WHAT IS OUR DUTY?

It is the Church's imperative duty to stem the tide that is so rapidly drifting towards dark infidelity. We can do it! Yea, the very existence of our missionaries is awakening Israel from her slumber.

We agree with the World Missionary Conference, "However far they may have drifted, there still remains with them that inherent religious instinct, that capacity to appreciate great moral and spiritual truths, which has characterized them throughout their history, and which, consecrated to the service of Christ, will enrich and revitalize Christianity itself."

#### WE CAN STEM THE TIDE.

The Jews must learn that we know what ails them, and that we are intensely anxious to fill their spiritual emptiness with Christian feeling; that we bring them Christianity; not the fair-sounding meaningless lip-phrase, which is their confession of faith, but a living Christianity of the heart, inspired by the living Christ of God. This living Christ is *the* only power to develop, to change, to renew and to grant the "New life."

#### NOW IS THE TIME.

We must give back to Israel the Christ whom they first gave to us, that they too may be able to say with us, "Thanks be unto God for His unspeakable gift."

## THE WORLD SITUATION.

REV. J. MCP. SCOTT, B.A., TORONTO.

MR. CHAIRMAN, CHRISTIAN FRIENDS,—It has been my privilege during recent months to visit and see something of Christian Missions in the East, and on this trip also to gain a first-hand knowledge of the work of our own Church in Korea, in North China, in South China, in Formosa, and in India. After returning to this country, and thoughtfully reviewing what came under my notice in travelling, and judging as best I am able the situation in the different fields as I saw them, certain impressions remain in my mind.

First,—each country has its own particular problems.

*India* is a wonderful land in size, equalling Europe with Russia excluded, and has a population of 315,000,000, of different races and different languages. As a Canadian, from what I saw of British rule in India I have been led to admire more and more the great governmental power of the Motherland. All great nations appear at different points in the East, but no nation, in her navy, in her army and in the volume and variety of her trade, takes so large a place as Great Britain. She appears everywhere. Her sullen ships of war are found in all the great harbors of the East, ships of commerce flying the British flag are seen everywhere, and the beneficence of her influence and colonizing policy are manifest to any observant traveler. Great Britain undertook a great task in India. The record of her administration is creditable and the blessing of her rule is manifest everywhere.

Christian Missions in India have had an honorable record. Difficulties of an unusual character, because of the type and training of the people, face the Christian Church in her work there. Notwithstanding the handicap that meet the missionary in that land, great progress is being made in the work of evangelization.

*China* overwhelms one by its size and its enormous population. It is greater than Europe by half a million square miles and outnumbers the population of that continent by 40,000,000 people. The bigness of China is bewildering, the enormous extent of her country is appalling. I travelled overland from the extreme north of Manchuria to the south. I saw something of her great Coast cities and those great populous city centres in the interior. The people are never out of sight day and night, the throngs of China's population impinge upon your imagination.

Few countries of late have had such prominence as China in the public mind. Remarkable political movements are changing the com-

plexion of things in that land. Bishop Bashford, one of the best informed men upon China, speaks of the strange phenomenon of China's arrested civilization, and says that prior to the Boxer uprising in 1900 there was little or no advance in civilization upon that of 2,000 years ago. Lately a great upheaval has taken place and is still in movement. There is no doubt this great land is awakening. In 1876 there were only fourteen miles of railway. The railway mileage in 1912 was 6,300 miles. A dozen years ago the telegraph connected only a few Coast cities, but now there are more than 40,000 miles of wire connecting all the principal centres of population. Reuter's telegrams now go to every part of the land. The Central Government has now accepted the Christian calendar and Sunday is observed as a day of rest in all the public offices. Prior to the Boxer trouble there was no vernacular press apart from a few publications in Peking and one or two of the port cities. The only way of communicating news was by word of mouth or by placards posted on the walls. There are now over 200 Chinese newspapers and the circulation is growing. Post offices have been opened in every part of the country. The old order is passing away; the ancient walls of the cities are being torn down; the ferment of democracy is at work and a great change has set in.

*Formosa* is a beautiful land now wholly a possession of Japan and is rapidly taking on the complexion and features of the Island Empire. Christian Missions under our own Church have had a great record in Formosa and the work of God in the northern part of that Island, linked affectionately with the name of George Leslie MacKay, will always continue to have a large place in the affections of our Canadian Church.

*Korea*, because of political movements, has also in recent years had a large place in the news of the world. In Korea we have an outstanding example of the loss that has come to a land from a policy of political isolation. Because of the corruption of her rulers, and the inertia of her people, she became a decadent nation. Because of this national enfeeblement and because also of her geographical position, her country became the prey of her great neighbors, as also the battleground in their quarrels. For many years she paid tribute to China. Later on, as an issue of Japan's victory over China, she became a dependency of Japan. In 1910 the protectorate was abolished and the full annexation was announced by Japan, who assumed the Governmental administration of the country. In the national transfer at that time, Japan announced certain terms of special interest to the Christian Church. Among these terms it was made clear that all legally acquired rights in Korea should be respected, that the Christian religion should be treated equally with the non-Christian faiths

of the East, and that protection would be afforded the Christian religion in the process of legitimate propagation.

Second,—Another impression of which I would like to speak—I am most glad to be able to bear testimony to the substantial character of the work of the Christian Church in the East, and what I can say of the work of God in one country I can also say of all. Through the preaching of the Gospel, multitudes of lives have been genuinely changed. The same message that God honors at home, He honors abroad: the Gospel that we hear in the English tongue is the same Gospel proclaimed in the speech of the Korean, of the Chinese, and of the people of India, and is the power of God to salvation to them that believe. Counterfeit there may be in this work, but when the most has been said and the worst has been alleged, there remains a great residuum of result that is genuine and abiding. In Korea, perhaps more than in any other land, the Christian propaganda is meeting with outstanding success. It must be my unhesitating testimony, however, that there is no failure in the Christian movement in any of these Eastern lands.

India presents a task that is not an easy one, and the incoming of converted natives to the Christian Church has not been so rapid as eager missionaries desire. The fact of caste is a colossal feature in the social system of India and has proved an obstruction of serious magnitude to the work of Christian Missions. This is the great moral obstacle in the Christianization of India. For centuries the country has been a prey to this tyrant. The rules of caste rest upon the people as religious mandates, and only those who see at first hand how this system ramifies in every direction through the whole social life of India can understand the magnitude of the difficulty of Indian evangelization. At the present moment, however, there are indications that this monstrous social evil, so long the hindrance of Christian Missions, may at last turn in the way of gain to the work of the Church. In certain communities in India large bodies of the people are moving in a body from their ancestral faith. The caste system has added force to these communal uprisings. The strong cohesion that has hitherto existed in their allegiance to their ancestral faith is operating now in the movement of the whole mass toward the new faith in Christ. This, of course, creates a crisis for the Church and it remains to be seen whether she can handle this modern movement.

There is no doubt that the remarkable and revolutionary political changes in China are creating a wide open door of opportunity for the Christian Church. New ideas have come in and are possessing the mind of China, and they have come to the state where there will

now be a gradual disappearance of stagnant thought and lifeless institutions.

The expulsive power of new ideals works for the revolution of the land. The bearing of this upon Christian Missions is very obvious; it means immediate and great gain. The worst obstacle to the advance of Christian preaching has been removed. The spirit of welcome to new ideas involves a welcome to the preaching of the Gospel. From all the provinces comes the word that all classes,—gentry, students, priests, common people, have changed in their attitude toward Christianity. Religious liberty has been adopted as part of the new Constitution and in recent days very remarkable pronouncements from Government officials and others show how wide open is the door of Christian opportunity in China to-day.

There is no doubt that the present is a critical time for Korea. A remarkable record is this, that when the work of the Church in this land was reviewed at the end of twenty-five years of Missionary labor, it was found that for every hour, day and night, in this quarter century period, there was a Church member enrolled. The stories of the Christian propaganda in Korea have for years inspired the Church at home, but nevertheless at the present time changes are taking place in that country, and it should be no particular surprise if the progress of Christianity in that land is less marked in the days to come. The attitude of the Japanese authorities occasions concern. The Government is not professedly antagonistic toward Christianity, yet Government officials and Governments methods are hindering the Gospel. Many acts of official hostility are reported, and a passive unfriendliness on the part of many officials is reasonably believed. The constant and unfriendly system of watching the Church and the missionaries indicates that the Church is held in suspicion by the police. Whether officials acknowledge it or not, the Japanese policy is operating as an intimidating factor in the work of the Church.

The Koreans, though not given to commerce or war, are not proof against the materialistic-spirit of the eager and progressive Japanese. Koreans are getting involved in the material life of the country, and are consequently less interested in the Christian Church. The crisis in Korea is, of course, accentuated by the under-manned state of the field so far as our own Church is concerned. In the comity of Mission arrangements, the north-eastern section of Korea has been allotted to our Canadian Church. In missionaries and in equipment we are seriously undermanned, and I fear bear sorry comparison with the Missions of other branches of the Church in Korea.

The whole missionary situation in the East invites special consideration, and, if need be, a readjustment of all our plans. An earnest worker in the East, burdened with the apparently immovable attitude

of the heathen, asked almost in despair, "When will the East be converted?" The answer came from one equally earnest and equally intelligent, "When the West is." As one from home sees our missionaries at work and the magnitude of the tasks that face them, he seriously questions whether the Church at home is doing all her duty. We at home might well enquire as to the state of our present Christian life and missionary interest. We are, from time to time, being challenged to face anew the work of God still undone in the regions beyond, but I wonder many times if the spiritual experience of the Home Church is deep enough, and real enough, and intense and living enough to accept the challenge and move forward with faith upon these great tasks. An old writer once stated that what a clergyman would see done in his own people must first be fully and really done in himself, and I am not sure that we are dealing fairly or rightly by the brave men and women whom we have in God's name thrust out into these fields abroad, unless by prayer and Godly living and earnest obedience, we, too, with them accept as our own the task of a world's evangelization. When one thinks of these times in China and this wonderful movement in Korea, one thinks of the militant days and deeds of the Old Testament and hears the word of command "Shout, for the Lord hath given you the city."

When in Moukden, visiting the Scotch Mission there, I asked Dr. Christie, the veteran worker in that part of China, if he had ever fallen in with any who knew the late William C. Burns, whose body now lies in the foreign cemetery at Newchwang. He answered, "Yes, long ago I used to meet from time to time a convert and servant of Burns, and whenever he mentioned the name of his master he took off his hat. One covets that godliness of life that sets a man apart. Burns was a man apart who walked alone with God, and so was mighty in His hand in winning the Chinese to His name."

Surely, then, in view of the wonderful accomplishments of Christian Missions and the extraordinary and inviting openings that now challenge the Church at home, we should be ready to have our lives adjusted to the will of God and come into such intimacy with Christ whom we acknowledge as Master and Lord, that we may see things as He sees them, and understand the human need as He understands it, and in the faith of the great accomplishments that shall follow obedience, go forward fully to do His will.

"His name shall endure for ever;  
His name shall be continued as long as the sun;  
And men shall be blessed in Him;  
All nations shall call Him blessed  
And blessed be His glorious name for ever;  
And let the whole earth be filled with His glory.  
Amen and Amen."



THE PROBLEM OF THE CITY



*Problem of the City* - - - REV. J. A. CLARK, B.A.

*Cries of the City Child* - - REV. J. W. MACMILLAN, D.D.

*The Family at Home* - - REV. A. G. SINCLAIR, Ph.D.

*The Redemption of the City* - - REV. J. G. SHEARER, D.D.

## THE PROBLEM OF THE CITY.

REV. J. A. CLARK, B.A., CALGARY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—In our church courts and in our church literature we have become familiar lately with the phrase, "The problem of the city." This is a most comprehensive name for those evils in our larger centres of population, all those influences which threaten and destroy the life of the people. The things which are against us in the cities, the things which spoil and darken human life where men are massed in multitudes—these, as I understand it, constitute the problem of the city.

This is a new problem for the Canadian church. It is only recently that we have begun to have larger cities, and our cities, both larger and smaller, are growing so rapidly and have so large a proportion of their populations foreign-born that it is most difficult to realize the conditions that are already upon us.

We have all read and heard a great deal about the destructive influences and conditions in cities like New York, Chicago, and San Francisco; but we are just awakening to a realization that the same dangers threaten us in Montreal, Toronto, Winnipeg and Vancouver, and in all our larger cities.

The problem of the city, as it already faces us in our beloved church and in the Christian churches of this country, is a tremendously difficult and complicated problem. The gentlemen who follow me are to deal with certain aspects of it to which I must not refer.

In a survey of twenty minutes, you will understand that many important matters must be left out or neglected. However, here are some of the perils that threaten us already, the things that are against human happiness and good in our Canadian cities.

One of the chief of these has to do with pleasure and entertainment. In every city there are crowds of young men and women, away from home, who must be entertained during their periods of leisure.

The great misfortune is that all that kind of thing, or almost all of it, has been commercialized. The profession of entertainment and pleasure is a business, a source—a very large source—of profitable money-making. Consequently the aim is to increase patronage and dividends; not the provision of wholesome and temperate pleasures, but the stimulation of the desire for pleasure to such an extreme that its patrons spend their money constantly and recklessly in its pur-

suit. The natural and proper appetite for pleasure among us is in this way terribly perverted, and that which should minister to human life, and help in making cheerful and happy men and women becomes a fruitful source of poverty, weariness and sin.

There is no more conspicuous feature of life on our city streets than the prevalence of places of this sort; the moving picture show, the pool room, the dance hall, the cheap theatre. The great army of young people are on the streets; the day's work is over, the craving for pleasure is dominant; these young folk have only a small amount of money to spend—and the inevitable happens. Here is the point of departure, the beginning of the way that goes downwards for unnumbered thousands.

There are in each of our cities, there are at this present time in this city in which we are, and in all of the cities of our land, innumerable numbers of boys and girls who mean well, who have started out with the best of intentions; but their indulgence in the perfectly proper desire for pleasure is for them the open road to vice and degradation.

Now, I have not been asked to suggest remedies, but only to indicate dangers. But surely it must be clear to every thoughtful person that one of the most urgent needs of city life is that our pleasures, our forms of entertainment, must be captured for the purpose of making life sweeter and brighter; that we do not dare to leave them to be degraded as a merely marketable commodity.

Another evil which threatens city life is that associated with sex, about which there is so much frank discussion now-a-days. Our church, through her Board of Social Service, and with the help of some splendid workers, is trying to reach some of the victims of this evil. And in that work we are making discoveries; we are learning among other things that what we are fighting is not simply unregulated and wayward passion; we are fighting an established, an aggressive and highly profitable trade. The white slave traffic carries on its operations in all our large cities, and is one of the most horribly destructive aspects of our city life. Read Miss Jane Addams' last book, "A New Conscience and an Ancient Evil," and you will be told of these things as they exist in the city of Chicago to-day. The same thing is true, in its measure, in every city in Canada, and there are one or two things in this horrible business about which we all ought to know something. If the good people in our churches knew these things, and took the trouble to realize what they mean, their disgust and indignation would surely put them out of existence.

One fact ought to be burned into our consciousness—the victims of this trade are almost altogether children. In my own little city, where some of us have learned a great deal since we established a

social service home over a year ago, and where about 150 girls have come under the care of our deaconesses, one of the startling things, one of the most unfavorable things that we have been forced to realize is the youth of these girls—almost all of the 150 being under twenty years of age; one girl only thirteen, and the average about sixteen years of age.

The white slave trade is a trade in children, a trade in young girls, and in many cases in attractive and intelligent children. That is one thing we ought to know.

Another fact should be emphasized—that this business is persistent and tenacious, because it is very profitable. I have not seen any estimate of its profits in Canada, but Miss Addams is authority for the statement that in the City of Chicago the profits in one year were from \$15,000,000 to \$16,000,000. Here, then, is a highly profitable trade carried on in our cities. The deepest, the most sacred relationship of human life is bought and sold in the cities of Canada, and if we do not take the greatest pains now, when our cities are just beginning to grow large, then the great cities of the future, in which our children and their children are to live, will have for a chief source of woe and death the trade in prostitutes.

#### INTOXICATING LIQUORS.

It seems impossible to speak of the destructive forces in city life and overlook that of strong drink. It is so intimately associated with, and ministers so assiduously to all the evils that afflict us, that we cannot look at these things and fail to see it. Here, in Ontario, it is beginning to be driven out of the rural and smaller communities; but it still lingers in our cities. There would almost seem to be something inherently noble in man, that makes it difficult to degrade him without the help of drink or drugs. Without liquors and drugs—and I have made careful inquiries about it—the white slave trader could not carry on his business. The men who support it, the women who supply it, are all corrupted through strong drink or drugs, or both.

Now, the amazing thing, the almost incredible spectacle, is that we have allowed to grow up among us as a centre of social fellowship, the bar-room, the distinctive feature of which is the sale of intoxicants. The bar-room is the most extraordinary absurdity in our city life. (Applause.) It is a common centre of good-fellowship; it is there young men go to meet one another and to talk about their mutual interests and to express their good feeling, and it is the place of degradation, the place where men are made

capable of all sorts of vice and crime, a hotbed of lust and brutality. (Applause.)

And if we ask, Why these things are? we find ourselves up against the old and gigantic obstacle; here again is a trade, a highly profitable business, and that is why we keep it.

Men and women, here are some of the things that are against us in the cities, some of the sources of our misery, some of the devils that we have to fight.

Have you noticed that in each case you have a like situation? It is all, every bit of it, prostitution; the prostitution of pleasure and entertainment, the prostitution of the sacred relationships of men and women, the prostitution of good-fellowship; all these things, the holy things, are on sale, are in the market in our cities. We have permitted them to become sources of gain, of money-making; and the problem of our cities, as it looks to me, is to turn these things into their right channels, to take the things that in so many cases are the polluted drains of excitement, lust, disease and death, and to convert them into fountains of happiness and love and goodness.

We all remember the market of Babylon, described for us in the Book of Revelation, and the many things that were sold in that market, ending with "And beasts and sheep and horses and chariots, and souls of men."

So long as the pleasures of the people, more especially the pleasures of the young people, are exploited for gain, so long as there is a white slave traffic, so long as the bar-room is the social meeting-place for men, so long will our cities be Babylons, and whirlpools of destruction.

It belongs to us, to the men and the women of the church, to the ministers and elders of Christ's Church, to us whose citizenship is in heaven, to cast these demons out of our cities on earth. Thus "Zion, in her anguish, with Babylon must cope."

## THE CRIES OF THE CITY CHILD.

REV. J. W. MacMILLAN, D.D., HALIFAX.

MR. CHAIRMAN, BROTHERS AND SISTERS,—During the twenty minutes that I am to have you at my mercy, I am to speak of the cries of the city child.

You may possibly have observed that children cry. You must also have observed that children can do nothing else. Men organize themselves, and have their Unions, their Associations, their armed rebellions, their parliamentary obstructions: women organize themselves and have their processions, their Suffragette societies, their artilleries of brickbats, sealing-wax, hat pins and bombs. But what of the children?

"An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."

And it is my business this afternoon to make articulate that helpless, artless, wordless but piercing cry of the child, that rises in the midst of the storm and tumult of the city.

We have heard for over one hundred years of the rights of men, and we have heard of women's rights—and all the while we have been hearing of children's duties.

What I wish to set before you this afternoon is, something of the duties of men and of women, and their relationship to the rights of children.

## CHILDREN'S RIGHTS.

The first right of a child is to be born. I but suggest—and do not elaborate—this point. I am not speaking of race suicide, but of the human marriage conscience, and asserting in the name of God that when the spark of life has been begotten, that life has a right to be brought to the light of the open day.

When we get (as I trust we may in Canada, as they have in Australia, and as they are getting in the United States) a Children's Bureau, then it shall be investigated, and if it be found that disease, or crime, or unscrupulous medical skill, or wanton sensual indulgence, or factory laws that are tyrannies upon motherhood, cause this prenatal child murder, then shall this thing be stopped, and Rachel and Mary shall bring their children to the day.

## THE RIGHT TO GROW.

The second right of the child is to grow up. In the Chinese portion of the City of Hong Kong, of every 1,000 children that are born, 873 die before they are one year old. There we have three forces at work—the force of heathenism, the force of the tropics, and the force of the city.

In Canada we lack heathenism, we fortunately are above the tropics, but we have the City. It is true that gains are being made here, and it is true that the gains of which we boast, in the average longevity of the species, are mostly made during the period of infancy.

I have before me a list of the death rates of various countries and civilizations. There are over thirty on the list, and they tell how many children per thousand are slain within twelve months of their birth.

At the head of the list is Chili, with a death rate of 326; then Russia in Europe, with a death rate of 263; then comes the city of Montreal, in Canada, with a death rate of 250.

Taking other Canadian cities (I am sorry I have been unable to get them all), next below Montreal come the twin cities of Fort William and Port Arthur, 242 per thousand; Ottawa, 216. After these, and near together, come cities like Winnipeg, Toronto, Hamilton, with death rates running at about 160 and 150.

These rates are high. We ask, Can nothing be done? and we are told that in New York, within fourteen years, they cut their death rate almost in two during the first year of human life.

Turn to New Zealand, and in place of the rates we quote for the Province of Ontario, 160, and in place of from 150 to 250, their rate is only 76.

We turn to a city like Rochester, a Presbyterian city, a city that in its temper yet shows the results even to the third and fourth generation of the Calvinistic revival under Finney—and that city within a comparatively brief term of years has cut its infantile mortality in two, and now has a death rate of 86 per thousand in the first year of life—just about half of what obtains in this city and in the Province of Ontario.

We hear of the slums in the city. We think of them as places of overgrowth and congestion, of squalor, of vice and of disease. Do we ever think of them as shambles, where Herod's soldiers massacre innocent children? In Bethnal Green it is twice as high as in Belgravia; the same in Paris. In Chicago it is three times as great in certain wards as it is in others: in Boston it is four times as great in the Thirteenth Ward as in the Back Bay District. In Winnipeg, in the Fifth Ward, the rate is 282; in Ward One it is only 111.

Several years ago the Medical Health Officer of Ontario said that

15,000 children were slain in Canada every year by poisoned milk. Someone, startled and appalled by the statement, went to the Medical Health Officer of the Dominion and asked if it were true. He replied, "No, that is not so, 15,000 is not the right figure, the number ought to be 25,000."

Surely the Church, which as we are told is to be the conscience of society, should have something to say about that.

### THE RIGHT TO PLAY.

The third right of the child is the right to play. It is Nature's way, it is God's way, and we must stop calling happiness pleasure and then esteeming it a vice, calling happiness bliss, and then esteeming it a virtue. Happiness is happiness, and thrills the human frame however it comes: and happiness may be good, and may be bad. Happiness may be innocent. We used to say,

"Work while you work,  
Play while you play,  
That is the way to be happy and gay."

But now we know that play and work are both serious things, and are always to be interwoven: that "pastime" is not the term; that pleasure, even for an adult, is not necessarily frivolity. The measure of the value of our play is the amount of work we put into it, and the measure of the value of our work is the amount of play we put into it.

Forbid the child to play, and what happens? Let the city child play tag with the city children in the city streets; if he has no other playground he learns to play tag with the policeman all too soon. And the next step is to play tag with the laws.

Restrict the child's play, and what happens? I was told the other day, by a close observer in a town in Ontario, that he noticed two games played: everyone that played the one game became a self-supporting and independent citizen; those that played the other game became the reverse. The one game was played with brothers and fathers; the other with hostlers and loafers, and taught dishonor.

I have heard one of the leading educationists of Canada say that a boy or girl learns more for good or ill in the fifteen minutes he spends in the playgrounds than in the longer period he spends in the school room; for in the playground the boy is active, there he attends to his drill, learns fair play—which is nothing but justice; there he learns team play, which is but the social spirit.

That is why the boy from the country always beats the boy from the city, in the city itself—because he has had a superior playground. It is not because he has had hardship. It is because he has heard



the breezy call of incense-laden morn. has seen the pageant of the sky and the pageant of the leaf, has come in wholesome contact with Nature; has employed himself trapping squirrels and breaking colts rather than looking at pictures in the nickel theatre.

The City of Chicago has spent \$13,000,000 in playgrounds, with small lots near at hand for the little children, and recreation centres for the grown-ups; and we were told at luncheon that money was never more wisely spent.

#### THE RIGHT TO BE USEFUL.

The fourth right of the child is the right to be useful.

We like those keen-witted little merchants of the streets—the newsboys, precocious, old too soon. Their manhood came down like a wet blanket upon their boyhood, and they never *came* to manhood. An investigation revealed the fact that only one in four, after he became a man, earned more than \$4.00 a week. Why didn't they get to be reporters; why didn't they get the positions on the business staff; why didn't they learn the great and lucrative trade of a printer? The only one I ever heard of that became attached to the trade was the one that drove the waggon that took the newspapers out to the distributing stations.

It is the right of the child to have the long preparatory period of twenty-one years of dependence before independence is granted, those twenty-one years before responsibility is allowed; it is his privilege to have that, or a great portion of it, in preparation for the after period of usefulness. A child of three years of age has no right to be kept at home sorting buttons; a child of five years has no right to be straightening tobacco leaves. A child of ten or twelve has no right to be employed in any store or factory. Let Nature teach them, and let supervisors teach them through play.

Then let us bring them to school, and let us improve the schools we have; let us specialize them. Take the common-sense problem that here is a little child, to be trained for adulthood and citizenship.

Twenty years ago a boy was brought to New York: he was but five or six years of age, a genius, a prodigy, and was in the keeping of a manager. The manager rented the Metropolitan Opera House and charged \$2.00, \$3.00, \$5.00 for a seat. Wealthy people crowded the Opera House. But the Gerry Society of New York interfered, took the boy away, and a howl of indignation went up from many quarters about their unkindness towards the boy, about their injustice towards his parents who were dependent upon him for support—poor, helpless dependents that they were. I can tell you his name—Josef Hoffman.

What was done for him ought to be done in kind for every boy whose youth is in danger of being exploited.

#### THE RIGHT TO A CHARACTER.

This is the fifth right of a child. It is the supreme and characteristic human power—the power to will. Fond parents sometimes look upon their little youngster, kicking and beating with his tiny shut fist, and say “He has a will of his own.” Will means self-control, self-direction, and what you call having a will of his own, is the lack of self-control or self-direction.

Let me run very hastily over two or three things that ought to be done.

1. Preservation of the home. From every direction comes this cry “Preserve the home.” I bring from this Department of Social Service this assurance: experimental social endeavor has proven that we do not want more institutions for children, not more orphanages;—we need a certain number for the defective and the delinquent, but for the orphan and for the dependent we need better homes, conditions that shall make it possible that the residence in which the family lives may be a pure home. Joseph, Mary and the Child Jesus we find in the beginning of the Gospels,—the father, the mother and the child. We need the three, and then we need the surroundings to help those three live out their lives.

Again—the public schools. The great need of the public schools is training of an ethical sort. And we, foolish religious people that we are, squabbling about the Bible in the schools, miss our chance. I am far from saying that the public schools have not an immense moral influence; they teach certain virtues, such as temperance, patriotism, etc. Then there is the discipline of the schools—the example of the teacher, best of all. I shudder to think what our schools would be if we had as teachers anything but the flower of our Canadian youth—as we do have.

Besides, there are all the other virtues, which I am not going to be allowed to mention. Why should they not be taught?

I must not say a word about the influence of the school and the Church.

Let me say something as I sit down. The man that plants a tree does well; the man that saws that tree up into planks does well; the man who forms those planks into a bench does well, but the man sitting beside the child on the bench does better than all three. They have added something towards the common capital of humanity, whereas he adds something to humanity itself.

## THE FAMILY AT HOME.

REV. A. G. SINCLAIR, PH.D., WINNIPEG.

MODERN social science agrees with the Bible in making the family the unit of society. The social and religious life of the nation centres in the home. The condition of home-life is the test of all civilization and of all progress. You can estimate the danger to the nation of any one of the great social evils of our day by its destructive effect on the home. And family welfare is the final test of every proposed step of social amelioration.

The greatest gift of the Old Land to Canada has not been the protection of her dreadnoughts. It has been the home. It was transplanted here from the Mother Land by Britons, who thus became the real founders of our nation. Not to the trader or to the adventurer belongs this honor. The history of the great fur companies in the West, or even the little monument at Seven Oaks, is sufficient testimony to the fact that the trader has often been the enemy of the home. It was our fathers, who, in these older provinces, rough-hewed their homes in the forest, or who, in the West, flung their homes far out on the trackless prairie, who deserve the honor of being called the founders of Canada. And at what a sacrifice we know. The prairies of the West are dotted here and there with lonely graves of mothers who gave up their lives in childbirth in the brave attempt to make a home often a hundred miles from another white woman or a physician.

Now the home may be said to have both a body and a soul. Our English language prides itself on having the two words "house" and "home." And "home" of course, is infinitely the richer word. Bricks and mortar, we say, do not make a home; but all the same a home cannot exist without some kind of a house and some other material things. The home must have what may be called a material basis. And it is about this that I am especially charged to speak this afternoon. The spiritual side of the home, its soul, has already been emphasized in this congress.

Without some material basis, then, the home cannot exist at all, nor can it reach its highest development unless this basis be adequate. Other needs of the home may be more important, but this is its first need.—first, that is, in time. "First that which is natural then that which is spiritual." And food, clothing and shelter are the primary needs of life. We Presbyterians recognize this when we speak humorously of "oatmeal and the shorter catechism" as the

stuff out of which we are made. And we place oatmeal first. It or something like it must come first in time. If you do not give your child good, pure milk, for instance, he will probably never see a shorter catechism.

To obtain these primary needs, the first demand of the family is for an adequate income. A thorough survey of conditions in our country, and more especially in our cities, would, without doubt, reveal a crying need for social action here.

For instance, it has been estimated by Rev. J. S. Woodsworth, a social worker who knows Winnipeg as well as any man I know, that the absolute minimum on which a man can support a wife and three children in that city is an income of one thousand dollars. And there are many workers there who are earning less than half that amount in the year. It is a sorry thing for the home when the wages of the father have to be supplemented by those of the wife and of the children. The life of the nation is imperilled, and its honor is at stake. For, as the Chancellor of the Exchequer of Great Britain has well said, "It is as deep a stain upon the national flag that it should wave over shum-bred and half-starved children, over ill-paid, ill-housed, ill-fed working men and working women, as if it were to wave over defeat on a stricken field."

The question of a minimum wage, then, becomes a religious question. The Church of Christ must continue to battle for "a living wage in every industry, and the highest wage each industry can afford."

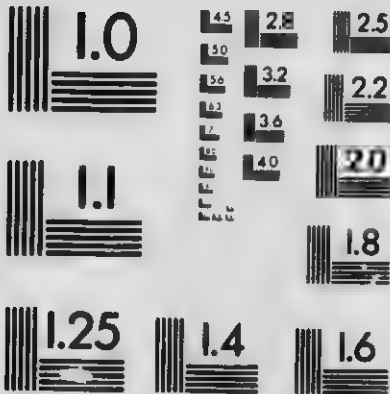
I can only mention in passing the need of safeguarding the family from loss and injury through the adulteration of what it buys for food. We need to wake up to this in Canada. We are too apt to assume something of a Pharisaic tone when speaking of the great Republic to the south of us. But the Americans can teach us a few things yet. They seem to be seriously dissatisfied with the enforcement of their own pure food laws, but in this they are miles in advance of us.

While in New York last winter, I paid a visit to the laboratory where, under the pure food laws of the United States, prepared food-stuffs, patent medicines, etc., intended to be offered for sale, are analyzed. They showed me some fearful and wonderful combinations. Driven by the wonderful incentive of profits, men will produce cheap imitations of almost any food article, like the real thing in taste and color, but lacking of course its food value and sometimes actually poisonous. They can deceive even the elect. I was shown samples of a consignment of figs, waiting to be certified for admission at the customs. The chemist assured me that those figs had been so eaten out that little remained but maggots and



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skins. And yet they had been so cleverly treated that they looked fine and appetising, and I was told that if I tasted them I couldn't tell but that they were all right. I didn't taste them. But I asked what became of the consignment. I was informed that they were refused admittance to the United States. But the owner had cheerfully announced that he didn't care much. He would just ship them up to Canada and the Canadians would not know the difference.

And what about the milk question already referred to by Dr. MacMillan? Children are dying like flies in our cities for want of pure milk. And the poor suffer most. A friend of mine, a well-known social worker, living for the sake of his work in the North End of Winnipeg, had a sick child some years ago. Pure milk was an absolute necessity in this case. He telephoned the health department for a list of the milk vendors whose milk they would certify, and got it. But he found that not one of them supplied milk in his district. The poor pay the topnotch price for the worst milk that comes into the city.

The milk problem is one of the most serious that confronts our cities to-day. Thousands of lives depend upon its solution. In many of our cities we have municipalized our electric light and our water supply, and with excellent results. If inspection and regulation continue to prove so inadequate, it is time for us to demand the municipalization of the city's milk supply as well.

I have been particularly charged not to forget the Housing Question. Right now there is a great housing awakening in Germany, in Great Britain, and in the United States. And now, none too soon, it is striking Canada.

In recent years much light has been thrown on the tremendous physical and moral results of bad housing. I simply quote authorities.

The first is Mr. J. J. Kelso, the honored Superintendent of Neglected Children for this province. "Bad housing conditions," he says, "inevitably tend to drunkenness in the parents, to delinquency in the children, to disorderly conduct, to wife and family desertion, to immorality in the growing generation, owing to lack of privacy and the consequent lack of modesty, to the spread of typhoid, diphtheria, scarlet fever, and the ravages of the great white plague."

The other authority is Miss Harriet Fulmer, Superintendent of the Visiting Nurses' Association of Chicago. She says in words often quoted: "Two-thirds of the delinquent children come from homes where dirty ill-ventilated rooms predominate; two-thirds of the physically ill children from the same; one-third of the shiftless mothers from the same; two-thirds of the deserting fathers from the same. In a study of fifty backward children in an ungraded

school of a large city, forty-three occupied homes that it should have been the business of the state to see did not exist."

It would be impossible to over-estimate the importance of this question. Tuberculosis, for instance, the great plague of modern civilization, is now generally recognized to be a disease of bad housing. You may have noticed in one of the daily papers, a day or so ago, the account of an interview with Stefannson, the explorer. He told of the terrible ravages of consumption among the Esquimaux, and he attributed this to the fact that the missionaries had persuaded so many of them to live in wooden huts which lacked the fresh air of their primitive mode of life. It is generally agreed that the same is true of many of our western Indians. In their primitive tents there was a fair amount of fresh air. And when conditions inside the tent became filthy and unsanitary, the tent was moved to new ground and a fresh start made. But the close wooden huts in which they now live have made them an easy prey to the dread disease.

And in the great cities of the world, where hundreds of thousands of human beings are overcrowded in slum dwellings and "housed, washed, and watered worse than horses," tuberculosis slays its tens of thousands. The same conditions, coupled with the ignorance of mothers who have never had a chance to know, are responsible for the fact that the death rate among the children in the crowded wards is generally three times what it is in the suburbs. In Ward Five in Winnipeg last year the infantile death rate was 282.3 per thousand and in Ward One only 111.6.

But a bad house is not only a hotbed of disease; it is a breeder of vice. Womanly modesty breaks down where whole families sleep in one small room. Children, if they survive at all, grow up in gross familiarity with indecency. The father, and too often the mother, seek the miserable comfort and relaxation of the saloon. Boys and girls alike take easily to crime and vice, and the low dance hall does a thriving business. To maintain a Christian home in such surroundings is not impossible. It has been done. We remember that there were Christians even in Nero's household. But the unequal struggle of a family to maintain itself against such fearful odds ought never to be allowed by a Christian civilization. And the blood of those who thus go down is on our heads.

But what about Canada? Most of our good people are blissfully ignorant of the fact that we have a housing problem at all. True, we have nothing yet quite like the slums of London or New York or Chicago. But we have their beginnings.

Let us take Toronto for example. It is no worse than any other of our cities. But it has had the courage to turn on the searchlight



a little. A couple of years ago, the Medical Health Officer of this city, Dr. Hastings, gave a great impetus to the movement for better housing in this country by his report on slum conditions in the City of Toronto. He had certain districts investigated; and what did he find? He found four hundred and forty-seven persons living in basements, 42 in cellars, 48 in houses with dark rooms. In one case nineteen men slept in three rooms, and in another seven men slept in one room seven by twelve. He found families paying extortionate rents for unsanitary dwellings, backyards full of filth, and rows of houses built on lanes as narrow as eight feet. "What we have read," he says, "with disgust, as having happened in the cities of Europe in the middle ages, happens in Toronto now before our very eyes."

The excellent reports of Dr. Charles A. Hodgetts, Medical Adviser to the Committee on Public Health of the Commission on Conservation of the Dominion Government, show that such conditions are to be found throughout the cities of Canada and that slum homes are making their appearance even in our rural districts.

The tenement evil is already making itself felt. At its best, the tenement would seem unnecessary and undesirable. It is an enemy of the home. Many of the best apartment houses in our cities will not allow families with children in their suites. A friend of mine recently agreed to rent a suite in one of our apartment blocks. He and his wife went down to the agent's next day to sign the agreement. They happened to take their two dear little boys with them. The agent expressed his regret. He hadn't known that they had any children. But his instructions were not to let a suite in such a case. Such an anti-social policy should be prohibited by law.

At its worst the tenement spells murder. And even the so-called "dumb-bell" tenement, against which reformers have fought so bitterly for many years in the United States, is not unknown in Canada. We have not even had the wisdom to profit by the most glaring mistakes of our neighbor.

But so far, the housing problem in Canada chiefly concerns not the tenement, but the shack and the old house. And right here let me say that no member of this Congress ought to leave without studying carefully those illuminating charts in the exhibit of the Board of Social Service and Evangelism, which illustrate the housing conditions in some of our cities.

What shall we do with your old home? That is now a problem to tax the wisdom of the whole city. It was a good home when you lived in it. But your city started to grow by leaps and bounds. A great tide of population swept in around you. Many of the newcomers were foreigners, and so you fled to the suburbs. Your

children had to have fresh air and better playmates. But as you went up, your old house went down. It is now damp and dilapidated. More serious still, the plumbing is now rotten. It is overcrowded with boarders and perhaps there is a family in nearly every room. But the tenant cannot help it. He pays an exorbitant rent and must thus destroy his family life to keep his head above water. It is unsanitary and he risks disease and death. But he must take the risk like a man. Of course there is the health inspector. Let him be called in and the order will be issued to put the house in good condition. But only a green tenant will call him in. If he does, the landlord will retaliate by giving him notice to get out. Anyway, your old house is now about past redemption. "An old house," says one who knows, "is like an old sinner, the older it gets the meaner it gets." And there are many such old sinners in our cities to-day.

And what are we to do with shack-town, "that aggregation of wooden-walled, tar-paper covered, tin tack-studded shacks and sheds," as Dr. Hodgetts calls it. Here on the outskirts of the city many thousands of our poor foreigners are housed. Listen to the description of such an Italian colony in Sault Ste. Marie, taken from a report of the Provincial Board of Health of Ontario: "This colony is crowded into a lot of miserable shacks, filthy both inside and outside; no cellars, no drainage, closets on the surface of the ground, vile beyond description; water from shallow wells, which were dirty and unfit for use, and most of them located in a few feet of the closets." No wonder the child of the foreigner, born and bred in this country, is worse than his parents. We make him worse. We talk of the menace of the foreigner. He will be no menace if we cease exploiting him and help him. But we must give him a fair chance to house himself decently, when he first comes.

What, finally, is the mission of the church to the family to-day? Surely here is a tremendous call to social service.

Perhaps we might begin by proclaiming aloud the sixth commandment and the sacredness of human life. Thou shalt not kill. "We have no more right to kill a man with a house than with an axe," and we can wage open war on everything that tends to smash the home life of our country. We have the commission of the prophet to tear down and to destroy as well as to build and to plant.

But coming closer, we can do a great deal to minister to families living under conditions that ought not to exist. We can educate the landlord and the tenant, for people are still "destroyed through lack of knowledge." We can send our deaconess and our visiting-nurse into the home. We can teach the mother who has never had a chance

how to care for baby. We can take her children into the kindergarten, and the creche, if she must go out to work. We can gather the boys and girls into our clubs. Many other things we can do to tone up the family, and then if we succeed they move out to some neat little home in the suburbs.

But we soon see that all this, however necessary, is only "first aid to the injured." Another family, perhaps two other families, move in to take their place. Our work would seem to start all over again. And so we are irresistibly carried a step further. We are not satisfied with forever helping people out of the hole. We want to fill up the hole. We want to know the real causes of bad housing and the other enemies of the home, so that we may try to eliminate those causes. We are sensible enough to know that the only way to get rid of mosquitoes is not to swat them one by one, but to stamp out their breeding-places. And if, for instance, our search shows a close connection between overcrowding and high rents and slums, with land speculation and our whole land system, we shall want to set that system right.

And so we need thorough social surveys. Our cities and our country districts must be taught to know and to understand themselves. The facts as they are must be relentlessly faced. The lion in the path is a false civic pride all too common in Canada. Our model citizen too often is a good man who will die for the benefit of his town.

We must not be afraid of this social self-knowledge. When we had a great moral campaign in Winnipeg a couple of years ago, and we ministers began to take off the lid, many good men occupying church pews held up their hands in protest. "These things may be true," they said, "but this publicity will do still more harm. We have a right to demand that our wives and daughters shall be kept in ignorance of such things." I, too, would prefer that our wives and daughters should not know these things,—*if they did not exist*. But if the danger spot is in the road, I, at least, want my wife and my daughter to know it. And not simply or chiefly because "forewarned is forearmed," but because they are their sister's keeper. And how are they to help her if they do not know? Make no mistake. It will do them no harm. Rather will they blossom into Christlikeness in the struggle to understand and save the sister who has lost her way.

In fact, one great duty of the church is just to be a light in the world. She ought to turn on the searchlight. Thereby she can give a great impetus towards social betterment. Germs that will live for months in darkness will die in a few hours in sunlight. If we teach our cities to know themselves, if we bring home to them

the sense of social sin and of social responsibility, the rest will come. And this surely is the work of the church.

Finally, in all that we have said regarding the material basis of the home, do not think that we have forgotten that there is something higher and more important. We simply want to give the soul of the home a chance. We are well aware that "it takes a lot of billiards to make a Christian." We know, with the President of the Federation of the Churches in America, that "picnics have not yet developed into prayer-meetings and Sunday School Baseball Leagues into revivals." We know that we haven't redeemed a family when we have taught the mother "how to cook a soupbone so that it will taste like a porterhouse steak." We have simply given the family the kind of body through which its soul can best express itself. We still believe that the family, like the individual, needs to be born from above. For the Christian family is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

## THE REDEMPTION OF THE CITY.

REV. J. G. SHEARER, D.D., TORONTO.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—I am asked, at the close of this series of addresses on "The City," to speak to you upon "The Redemption of the City."

The city is the citadel of the nation. Our cities are already dominating the life of the nation.

The census of 1901 informed us that 21 per cent. of the people of Canada were living in cities of 8,000 people and over; the census of 1911 tells us that 31 per cent. of the people of Canada were living in cities of 8,000 population and over. And we are not far from the mark when we assume that one-third of the people in Canada in the year 1913 are living in cities of 8,000 and over.

Nearly one-half—considerably more than one-third—of all the people in the United States of America live in cities of 8,000 and over.

Seventy-seven per cent of all the people of England and Wales live in cities.

And at the rate of increase of urban as contrasted with rural population in Canada, the day is not far distant, probably not more than a decade or two, when more than one-half of the people in Canada will be living in cities of 8,000 people or over.

But even now the national life of Canada is dominated by our cities.

And it is easy to understand why this should be true. There is a great *concentration of wealth* in our cities, alongside of extraordinary poverty. There is the concentration of a disproportionate number of educated, capable and therefore *influential men* in our cities. And there is the ease with which city dwellers can *organize* for expression and for action. And there is the fact that *the press*, that mighty influence in our national life and in the formation of public opinion, emanates almost exclusively from our cities.

It is easy to understand, therefore, why it is that our cities dominate our national life. And surely one need advance no other consideration to satisfy an audience like this of the truth of my initial statement, that the city is the citadel of the national life. Unquestionably the economic forces—the imperative and unrelenting economic forces, which in combination are the cause of the trend of the population citywards—are likely to continue, and to be permanent, and the dis-

proportionate growth of our cities, in contrast with the rural population of our country, will continue for an indefinite period to come.

Not only this, not only do our cities outgrow the country, but they are getting an overweening, a disproportionate and a determining influence upon the nation's life. A large and growing proportion of the new population in our cities is what we call alien. It is of a stock not Anglo-Saxon. These people are for the most part of faiths that are not Christian, or not evangelical; a large number of them are infidel in creed and pagan in life. And I am not speaking now of the non-Anglo-Saxon any more than of the Anglo-Saxon.

When Dr. Charles W. Gordon and I came back two years ago from a brief study of conditions in the City of New York, after the General Assembly had laid upon the Board of Social Service responsibility for the solution of the city problem, I heard him say, when addressing an audience in Canada, that a large part of that metropolis impressed him as being utterly pagan. And we do not need to go six blocks away from Massey Hall, Toronto, to find a whole city-full—I do not say a Toronto-full but a whole city full—of people that are at any rate non-Anglo-Saxon, a large portion of them non-Christian, and a goodly proportion of them, whether non-Anglo-Saxon or Anglo-Saxon, pagan in life.

What I claim is that the city, if it is not made holy, if it is not redeemed by the Church of Jesus Christ in His name and by His power, will become hell. I use the word advisedly; we have heard enough in the addresses which have preceded mine this afternoon to make clear the truth of that statement, and I lay this matter on the conscience of the Presbyterian Church in Canada assembled in this magnificent Congress, to recognize that we must do our Presbyterian share in redeeming our cities, or we will bear our Presbyterian share in the day of reckoning for permitting our cities to become hell!

At the peril of our national ideals, at the peril of our national rest day for all—the liberty of rest for each secured by the law of rest for all—at the peril of that human efficiency in industrial and commercial life that is only possible where our people generally are sober, at the peril of our industrial and national freedom, at the peril of an honest ballot, at the peril of our institutions and liberties dearly bought, and that we do well to hold dear—I say at the peril of the Kingdom of Jesus Christ in Canada, at the peril of the very life of the Church in Canada, shall we neglect to redeem our cities? (Applause.)

Our cities must be redeemed in two respects; first, they must be *redeemed socially*; they must be redeemed as communities, they must be redeemed in their environment.

I wish you all might have heard that soul-stirring and electrifying

address by Prof. Graham Taylor, that many of us heard to-day at luncheon; but I am sure you will hear another better, if that be possible, to-night.

I wish we might all understand the significance of the need of social salvation. But that has to-day already been emphasized, so I pass it by with a mere mention. I am persuaded that we must, as a Church, act in co-operation with all other churches and social betterment agencies, and set ourselves to fight to the death everything that makes for the demoralization of the people. (Hear, hear). We must put the bar-room out of business. (Applause.) We must uncommercialize the theatre. We know something in the City of Toronto of what the commercialized theatre can be, in the way of demoralization and deviltry. We know something of that; we are fighting a battle with an unclean theatre at the present time; but I am persuaded that we shall never be sure that the play life of the people—and we cannot take it away from them; they have a right to play life; they will have it—dirty if we do not make it clean—we shall never become assured that the play life of the people is clean until it has been socialized. Possibly not everyone will accept that suggestion as a solution; personally I am coming to the conclusion that it is hopeless to cleanse the theatre or any other commercialized form of play, so long as it remains commercialized and is conducted for the money there is in it.

Then there is the social evil which has been referred to, and which need not be discussed by me. We must fight the white slave traffic, until such a thing cannot exist in the Dominion of Canada. I am glad to say that rapid progress is being made and has been made through the past year along this line. There is now no officially tolerated vice east of the Rocky Mountains.

We must transform these general influences which are operative upon our city dwellers; we must socially save our cities.

But I want to speak of the need for *the redemption of the people* or the city. It is not enough to change the environment; it is not enough to transform social life. That is necessary, but it is not sufficient. It is essential that the heart be regenerated, that the people should be saved, that character should be transformed; and that can be done to the full only by bringing the people in contact with the living, life-giving, risen, glorious and glorified Son of Man. There is no other way.

The question therefore is, how are we to get them into living contact with the life-giving and living Saviour? I submit that one way *not* to do it is the way we are doing it now. What are we doing? In New York, south of Fourteenth Street, in a period during which 250,000 people, mainly non-Anglo-Saxons, came in, eighty-seven evan-

gelical churches or missions have moved out. Is that confined to New York? Can we not find the same thing north of the 49th parallel? Within three minutes' walk of Massey Hall I can show you four buildings which a short time ago were evangelical churches; to-day one of them is a vaudeville theatre, one a dance hall, and two are Jewish synagogues. And I can take you to places where several other evangelical churches were, and where there are now institutions of industry or commerce.

That suggests that the church in our Canadian cities, as in American cities, is already running away from the incoming tide of non-Anglo-Saxon fellow-countrymen who have come to dwell with us and to share with us our country's glorious heritage.

That is one way *not* to do it. I am not censuring the congregations that have moved out. I think the censure lies, not so much upon the individual congregations as upon the whole church, that has left these congregations to die in the midst of the new element that has come in; in other words, it is not possible for them to continue to exist unless the whole church stands behind them and sustains them in the transition period, when it is perfectly hopeless to think of finding self-support in the locality which ought to be their main field, and in which they ought to serve.

What I claim is, that we must go back and retake the ground that has been lost, that we must go back into the Ward in this city, and into corresponding sections of other cities, and plant there institutions of the right kind. We cannot open churches like most of our churches, and put ministers in them to preach as most of our splendid ministers can preach; we cannot conduct ordinary Presbyterian services in the churches and expect these fellow-countrymen of ours to hear the gospel. They will not go to the church to hear the gospel preached, but the gospel must be brought to them and lived in their midst by vital contact with them. It is not enough to preach the gospel. We must live the gospel, in service. And we must not be afraid of living among them. Usually where the non-Anglo-Saxon comes, large numbers of Anglo-Saxons move out. As Dr. Taylor said to-day, we need a consecration of the sense of smell. We will have to get over feeling that it is an unbearable thing to stand some of the odors that come out of the unsanitary buildings in which, by reason of our economic conditions, they are forced to live. We must cease running away from them. We must come into living contact with them, get down among them. The Lord Jesus Christ came out of the atmosphere of Heaven and came to live in the immoral and repulsive atmosphere of fallen humanity; and you and I must go the same way. The Church must be prepared to serve in the spirit which brought Him to the world, and we must go and live among these



people and minister to them, whether it is pleasant or whether it is not; we must get into vital contact with them.

We need our rescue homes; we must not forget the wreckage of human society—and we are not neglecting it—but it is a better thing to stop the wreckage, a better thing to redeem by prevention than to redeem by rescue, and a more sensible thing, and therefore we need such things as our evangelical social settlements. See the charts downstairs, if you cannot go and see the settlements themselves. See the homes also, if you like; these different sorts of institutions are mere samples, but they have already demonstrated that the method is right.

In the non-Anglo-Saxon quarter of the city a social settlement was established since the last General Assembly met, and with two or three consecrated workers with their scientific and Christian methods of serving, going down and living among those people, there is already an enrolment of between 700 and 800 people, old and young, in connection with that institution.

We have bought a farm out at Lake Scugog, where we are going to take these poor slum-dwellers in batches for an outing this summer. Won't they want to stay enrolled, after returning to the surroundings and atmosphere in which they live?

What I claim is, that there is just one way of saving our cities, and that is, the good old sacrificial way of the Cross of Calvary. Follow the leadership of the Master; try to see and feel and show the nail prints in His hands, and the wound in His side. We must be willing to follow His leadership down to death, and at any cost to ourselves. Then will they see the Master lifted up, that He may draw all men unto Himself.

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## THE RURAL PROBLEM

*The Spiritual Crisis in Farming* - WILSON H. WILSON, Ph.D.

*The Rural Question in Canada* - REV. J. MACDOUGALL, B.A.

*The Problem of the Country* - REV. HUGH MATHESON, LL.B.

*Rural Institutions* - - - REV. H. G. CROZIER, B.A.

## THE SPIRITUAL CRISIS IN FARMING.

WARREN H. WILSON, PH.D., NEW YORK.

THERE is an economic crisis in the country which is disturbing the life of the people, breeding general discontent among country people and setting many on their way to the cities and to the western lands. It is due to new methods of communication and manufacture. It penetrates all parts of the country, both the remote mountain valleys and the far western plains. Country people are coming out of pioneer and household farming ways. They no longer manufacture what they use or wear or eat. There is no longer a homespun population. Farming is now reorganized and its destination is either a prostrate agriculture, dependent on foreign soil for raw materials, or a scientific agriculture, organized on a co-operative basis for self-control and self-respect.

One effect of this change is that the farmer has become a consumer of other men's goods. He produced until recently all, or nearly all, of what he needed. But now the farmer must buy from other men, even a woolen coat, though he raise sheep; or a cotton garment, though he have cotton to sell. Farmers do not even always eat their own meat or wear their own leather. The result is the exodus from the country to the city and to other country lands, not only among people and among families, but whole occupations have gone from the country.

Time was when the country community had a tannery, a small factory, a cooper's shop. There was a wheelwright, a shoemaker, a blacksmith, a merchant, a lawyer and a schoolmaster who lived among country people; but these all have gone to the town. Without exception, the farmer who tills the soil still lives in the country, but almost without exception other occupations, including that of the schoolmaster and the preacher, have been assembled in the village, the town and the city. Indeed, some cities are made up wholly of occupations now congested in great factories, owned by huge corporations, that once were distributed in the country in small shops where one or two or three workers were at once the toilers and the owners. The result of all this is that every institution in the country is dependent on the farmer alone.

But farming on the American continent.—I speak especially for the United States of which I know the most.—is not a productive occupation in a satisfying degree. I presume the same conditions prevail in Canada as in the States, but in the United States the popu-

lation has increased in the past ten years 21 per cent., while the total of farm products has increased only 10 per cent. This expresses in brief a condition which is at the basis of vast and widespread discontent. The farmer on his part is unsatisfied with an occupation which he cannot control, in which he has nothing to boast of; a profession that must hang its head because it does not perform its relative function; it does not satisfy its own peculiar market. For the farmer is himself a consumer as city people are, and he suffers as they do from the high prices of recent years. Whatever other causes may enter, the unproductiveness of farming, the inability of the farmer to increase the product of the average acre, along with increasing scientific knowledge and better machinery, is the basis of general dissatisfaction with the farming industry. It is not to be wondered at that this discontent affects the country church, as indeed it does. Ministers of religion are peculiarly sensitive to the general feeling among their people. Country people are on the move. They are seeking a better place and moving to communities in which industry can be carried on with contentment, with pride and with satisfaction. It is not to be wondered at that in this procession the ministers of religion express the sentiment of the people and tend to leave the country.

In the United States in the past sixteen years a national effort, reinforced by the States and by the educational institutions, has been made to increase the productiveness of the farm. Secretary James Wilson has just retired from the longest term of office enjoyed by any cabinet officer in the history of the States. Successive increases and appropriations have given him a force of organizers greater than that, I am told, in any other administrative department in the world. The one purpose of this great department has been to increase the productiveness of the farm, and over its whole effort has been written the word "failure," for in the past ten years, the closing years of his administration, the product of the average acre did not increase at all.

With this fact is another, even more ominous of discontent. Farming in America is unprofitable for the most, and unreliable for all. I cannot take time to prove my assertion, but will refer you to the investigations made at Cornell University by Professors Warren and Livermore. Thorough studies in Ohio have shown also that a few farmers, about one-quarter in a prosperous county, are doing exceedingly well, but that the other three-quarters have insufficient income from farming and are unable to contribute from their income to the support of church or school. One-fourth of the population is, as a result of toil upon the land, going ever deeper into debt.

This topic is being extensively investigated and no one can now

speaking with final authority, but every survey and every investigation so far made points to the one conclusion—that American farming is unprofitable, that the most of farmers are unsuccessful; that is, unable to pay to themselves a self-respecting wage for their labor. The success, moreover, of the few is not due to industry or thrift in business, but to speculative gains, and to advantages other than those of honest toil, good judgment and other moral qualities.

The sum of the whole matter is this, as it concerns church people: we have the hardest time maintaining our country churches. In the State of Iowa the Presbyterian Church has one-fifth of its churches in the country and must spend one-half of its Home Mission money in supporting them, yet Iowa is a farming state declared to be prosperous. In the State of Ohio three-quarters of all country churches are losing membership, and the nearer one gets in his studies to the farmer and to the open country the greater is the proportion of failure and of loss. We are unable to keep ministers in the country. We are unable to improve our country churches, or to inspire them with the missionary motive. The barest subsistence is the highest ideal cherished by the country church, whereas the town or city church, made up of the children of the same people, turns her heart to the great purposes of the Kingdom of God and gives generously of her means, very often contributed by wage-earners, to Foreign Missions, to the cause of Temperance, and to the great missionary or ethical purposes in which the spirit of God moves in the heart of men.

Our studies of the Country Life problem lead us to believe that the trouble in the country is expressed in three strong types, who control rural religion and rural education. The influence of these types is so great that it is impossible for church or school to be improved or to prosper. Under their depressing influence the constant tendency is downward. These economic types are produced by the situation I have just described, and so long as American farming is disorganized and lacking in self-respect these three will dominate the country situation.

The first of these is the debtor. In spite of all the publications from Washington, from bankers' associations, railroads and other optimistic interests, debt is increasing in the country. The selling price of land is going up. The farmers' possibility of borrowing is increased. His credit is greater. The process of the past ten years in the United States has been a process of borrowing money for productive improvements, silos, tile-draining, modern machinery, fertilizer, blooded stock. These all have been purchased from the increased selling value of the land and in a way it is well; but this increase of debt stands in the way of the improvement of the church

and of the school in the country. For the debtor cannot contribute of his borrowed money to religious improvement.

No Protestant minister can honestly ask a farmer who is mortgaging his land to improve its productive value that he invest some of that borrowed money in a Sunday School room at the church, or for the salary of a foreign missionary, or in an increase of his own pastor's salary. Debt, however essential for productive improvement, is fatal to social improvement. Borrowed money cannot be used to increase a church. This is why the Book of Deuteronomy placed ownership among the blessings and debt among the curses.

The second dominating figure in the country is the miser. American farming has placed the man who knows only how to save in a position of extraordinary importance. Every one of our country churches has such a man, and often two or three, upon its official board. These men are selected for success in the country by a false and vicious system of agriculture. European agriculture does not put a premium upon mere stinginess, but American farming does, for when skill and hard work and good judgment do not succeed, sometimes the incapacity to spend money will succeed. Capital is accumulated by saving, and a man who can merely save can sometimes get the capital for the improvement of his land where others cannot. The vicious system of American farming has put the miser where he can dominate the church and the school. His dry and stingy palm is laid upon all projects for the improvement of the church, for giving to the support of mission causes, for the increase of the minister's salary, for the retaining of a good minister in the country as his family expenses increase, and for the enlargement and elaboration of the country church building.

The third figure who dominates the country throughout the States is the farm renter. Men do not realize that outside the cities we have great proportions of those who do not own productive land or tools, but it is a fact that throughout the States four farmers out of ten are renters. They do not own the land they till. They must share the fruits of their labor with the owner who does not work his own land.

Now this was not anticipated by the founders of the republic. Thomas Jefferson obviously expected that every American would own a farm. The Homestead Act and its succeeding legislation express the same idea, that 160 acres is the proper embodiment of the personality of a free citizen. But even in the Western States, where within a lifetime land was given away free, the proportions of farm renters in Oklahoma, in Iowa, in Illinois, in Missouri, are now between 40 per cent. and 80 per cent. On the good land the proportion of farm renters is increasing year by year.

Remember, too, that the American renter has only a one year's lease on the land. He is not buttressed or secured by a long lease, which is essentially a property right. He can be sold out any year, or any month, and at the end of that cropping season he must move. A worse system cannot be devised. In its effect upon the church this system is peculiarly calculated to undermine and to destroy the country church. We find in Ohio, where 42 per cent. of the farmer owners are in the churches, only 21 per cent. of the renters are in the churches. In other words there is twice the probability that an owner will be in the church that there is in reference to the renter.

There is also a religious crisis in the country, which corresponds to the economic. The church and school in the country are one-room buildings. They remain from a pioneer and household farmer day that is gone. The preacher in almost all the States is an absentee. He preaches part time and lives away all the time. Country churches must get on with one sermon or two sermons a month, whereas town churches have the whole time of their ministers, seeing them every day upon the street, visited by them every week in their homes.

Now I want to pay tribute to the ministers who, by preaching alone, have kept alive thousands of country churches. It is very obvious when one studies country churches in hundreds and thousands, as we have done, with careful statistical analysis, that the cause of the survival of the rural church is the consecrated effort of the preacher. Without the preacher only four per cent. of country churches are able to survive. Yet one would not be fair if he did not recognize the lamentable fact that whereas town churches are open every week of the year and every Sabbath day more than once, the country churches, one-half of all Presbyterian congregations, are closed every Sunday of the year. 3,323 Presbyterian churches (U.S.A.) on any Sabbath of the year are not opened for the preaching of the gospel.

Of one great denomination it is asserted by its missionary secretaries that six thousand country congregations do not open their doors on the Sabbath day. Of another great denomination in the South ten thousand country churches are said to be closed every Sabbath of the year. It is not, therefore, a surprising thing that there are three hundred abandoned Presbyterian Churches in the States; that in the State of Ohio among all denominations there are more than eight hundred abandoned country churches, representing an investment of one million dollars. In the State of Illinois undoubtedly seventeen hundred of the country churches are to-day standing abandoned.

The country church is incapable of missionary power under these conditions. What can a church do except to attempt to survive



that has a minister only once a month, as more than half the country churches do? What project for the support of missionaries at home or abroad can be considered or cherished or promoted in an organization whose employed agent comes but once a month? There is only one thing the country church can do, and that is, to evangelize, and this one method alone is used throughout the rural churches. There is, indeed, let me add, an inefficient Sunday School in most country churches, though not in all, a Sunday School that enlists a very small proportion of country children as compared to the enlistment in the town Sunday Schools.

Generally speaking, the one dominating method of the country church is evangelism. Once a year it is the aim of country churches to hold protracted meetings and to bring people into membership. I will not discuss this method. I believe in it. In my own pastorate of sixteen years there never was a communion service in which some did not unite with the church on confession of faith. It was my regular custom in the course of the year twice to present the gospel of decision and of confession to my people, where possible, through the voice of a devout evangelist, but never evading this duty myself.

However, evangelism is obviously not the solution of the country problem, because the accessions to rural churches are less in proportion to membership and to population than the accessions to city churches, and the increase in the country is lower per thousand members than the increase in the city. The city church is growing faster than the country, in spite of the dependence of the country church upon evangelism, which is itself a method of enlisting members. The trouble in the country is that outside the older States there is no rural pastorate. This one sentence expresses the whole Country Life situation. If we had a pastorate in the country, we could begin to build the country church. Until we have a pastorate by which the ministers live with their people in the open field or in the small villages, ministering to them all the days and at their service night and day, every Sabbath of the month, we cannot build up the country church and establish it on broad foundations.

In the State of Georgia it is known that there are but seven rural pastors living with their people. In the State of Tennessee I can find but one in fifty of the ministers who preach in the country living in the country. In Central Western States we can find but one in a hundred of the ministers who preach in the country living in the country with their people. Wherever a minister so lives with his people in the open country the results are satisfactory so far as church growth and increase are concerned. Double the accessions to the church are recorded where the country church has

a pastor, in comparison with those where the country church has but a preacher.

The trouble throughout the States is that the ministers preach not by the Sabbath, but by the moon. The Protestant custom is for the round of worship to be measured by seven days, but in the States it is measured by the round of the moon. The other side of this same trouble is that the minister's wife thinks she must live in the town away from country people; so that the moon and the town are the plagues of the country church in the United States.

Contrast to this the Presbyterian system. Essential to our system is the pastor, ministering to his people, living with and serving them in the things of the Kingdom. Where we have such a pastorate, the country church does well. Just over the line in northern New York we have Robertson, in an old Scotch community. From his church you can see in the open country not more than two houses. His people are scattered far and wide, but so many come together on the Lord's Day to worship in that church, in which this man has ministered for thirty years, that the horse sheds behind the church are the most conspicuous figure in the whole landscape. Someone driving by recently, said, "Well, I have seen the Lord's house before, but I never before saw His horse sheds!"

This is the problem and the crisis. I know no solution for this problem save in the providence of God. I am not a believer in uplift or betterment to be planned in an easy way by us, or to be accomplished by our unaided efforts. I think that we can by combination and collective action remove obstacles from the way and pave the road for the coming in of the Kingdom, but I am perfectly sure that we cannot lift so great a load as this. God alone revives. It is for Him to change the whole mind and heart of country people, to abolish the speculative spirit, to dissolve the miserly heart, to reorganize the industry of a great people on which all depend for subsistence, and we must wait until His spirit moves the hearts of men in ways with which we can co-operate.

But meantime these things we can do: First of all, the church can agitate, in teaching the people what is wrong and urging upon them what is right. The church has always been a mover amidst forces of discontent, teaching them order, peace and the law of God.

Secondly: This Country Life movement is a great educational movement. There is much to be done in Sunday Schools. Religious education is in the hands of the church, at least throughout the States. Farming and better living in the country are a problem of religious education. Moreover, the country schools are going to be consolidated. This is their evident future. No other solution of their difficulties is possible. Industrial education, of which all see the need,

can come only through consolidated schools. When the consolidation has gone so far as to build a new house in the country for the children of the countryside, then the church should erect alongside that house a house of worship, in order that the schoolgoing habits of the children may be used to build the church-going habits of the whole people.

Last of all, country life waits for its betterment upon the co-operative organization of the farmer. Until farmers begin to control their own industry, until they know how to act together, to dicker and trade well, until they have something to say about the price of their own products, there is no possibility of improved social institutions in the country. Let us lift up our eyes, therefore, to those great movements of country people, educational, co-operative, social, and take our proper place in them. Let the church be a centre of sympathy and interest in the country, with every great human movement by which God is moving the hearts of men to better ways, for be sure that this arousal of the heart of the people and turning of their minds to the country is of the spirit of God, so profoundly concerned for the things of daily supply. This, too, is an act of the great Provider. It becomes us to sustain His hand, to hearken for His voice and to breathe in all our preaching and our ministry His spirit.

The time was once before in the world when God gave to the emigrants from another land a promised country. The Old Testament was written out of the great struggle that fixed the Hebrews as country people in a land, and the outcome of this spiritual struggle was the designation of Palestine in the history of the world as "holy land." Once again, God has given a land reserved for millenniums for a great people, a people selected out of all the nations in the world, but especially from those countries that possess His gospel. The American struggle for a living on the land is of God's spirit. In this great struggle we who have heard the voice of God must have a part, lest it be a mere conflict for money, a mere gamble with the values of the land. It is for the church of God to contribute the spiritual element to the movement of our people for the settlement of the American Continent.

## THE RURAL QUESTION IN CANADA.

REV. JOHN MACDOUGALL, B.A., SPENCERVILLE.

MR. CHAIRMAN, MEN AND WOMEN OF CANADA,—I come to plead a cause before you. It is the cause of the country church and the rural community, nay rather, it is the cause of the Kingdom of God among our country people.

We have a rural problem which must be met. Though its immediate moral outcrop is less obvious than in the case of the city problem, it is in its ultimate issues the more fundamental of the two. In medicine, the diseases of congestion are the startling ones, the diseases of depletion the destroying ones.

Dr. Warren Wilson pays a high tribute in his volume "The Church of the Open Country," to the strength of the rural church in Canada. He there represents farm life with us as still in its household phase, with economic competition, but with fine social spirit, and church life as in friendly but efficient rivalry.

But though the rural church is still comparatively strong in Canada the rural community itself is in process of swift disintegration. Though the rural problem is in the United States in a more advanced stage it has come upon us in Canada in a more coercive form. Our percentage of growth is greater than in the Republic—34 per cent. against 21; our percentage of immigration is greater—31.9 against 11.5. The urbanization of population is more rapid with us; their percentage of rural population has fallen 5.8 per cent. in the decade, ours 8 per cent. In twenty years theirs has been lowered by 10.9 per cent.; ours by 13.8. City growth with us is unparalleled. Saskatoon increased by 10,523 per cent. in the decade. The development of corporation control of our production and sources of wealth is, with us, the most riotously rapid the world has

There is scarce time for examples of depletion, but my work lies in a township which closed 14 per cent. of its farm homes in the decade, and parted with 21 per cent. of its population; and, Mr. Chairman, there are a hundred rural pastors present who, were they speaking from this platform, would tell a worse tale. Men of Pictou County, that county to which this Church owes so many of her ministers, is your Acadia "Arcadia" no more, since 26 per cent. of your rural population left your county in the past ten years?

Now, this movement of population is symptomatic merely. It

indicates widespread dissatisfaction with the conditions of country life, and this situation lays a duty upon the Christian Church. Are there any here who gainsay this? I could hope not, but fear. I would that I had time to win the assent of all.

In the Old Testament the welfare of the land and Jehovah's salvation are blent in one. And though in the New Testament the emphasis is laid upon the fruits of the spirit,—love, joy, peace,—it is a primary principle of interpretation that the higher beatitude crowns and not annihilates the lower. If anyone should object that "The Kingdom of God is not meat and drink," I would reply that those words deal not with the economic or the social life of man, but with ritual.

The coming of the kingdom of God involves a two-fold redemption. There are two entities which Christ came to save, the soul of man, and this earth. "Believe on the Lord Jesus Christ and thou shalt be saved!" The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. In order to set up the Kingdom of God in the world of men, the Church seeks the salvation of the souls of men by evangelism, and the redemption of the earth by social service. Through these two forms of service, she seeks to answer, in regard to every man, the two primary and perennial questions of God concerning man: "Where art thou?" "Where is thy brother?" The first is answered in personal regeneration, the second in social redemption. The latter is as essential to the Kingdom as the former. Human society must become a metaphor of the ideal of Jesus.

The denial of this dishonours God. There is an evident parallelism between the occasion, famous in Scottish church history, when Erskine made his plea for missions and was bidden to refrain, with the words "Young man, sit down. When God designs to save the heathen, He can do it without your aid or mine," and the occasion described by the Secretary of the Federal Council of the Churches of Christ in America: "Only a little while ago I heard a strange plea from a minister. His advice was that we must refrain from trying to adjust the social order. God would take care of it, and we must not interfere with His designs." When such a stand as that is taken it is time to cry with Erskine, "Moderator, pass me that Bible," and, beginning with the twenty-fifth chapter of Matthew, read afresh the will of God.

The Church is commissioned to go into all the world of human relationships and disciple all nations, all societies, all communities of men, teaching them, so organized, to observe all things soever which He hath commanded them. We have read the great commission as though it said: "Go, disciple all persons." Its true force is that the

nation is to be disciplined until as such it fulfils Christ's will; and the nation here implies all forms of community life, of which it is the chief and the type.

The present crisis in rural life calls therefore for the service of the Church.

But while there is need of leading some to see the legitimacy of such service, there is greater need of leading others to see its urgency. We should learn from the experience of the Church in the United States. We have profited in home missions by their experience. When the "Great Valley," and the "Middle West" were opened up to settlement, the churches of the Eastern States were not awake to their responsibility. Settlement was not followed up by home missions. In later years one of the Church's heaviest tasks was to retrieve this loss. Our achievement in home missions has not only been a supreme boon to the West but a crowning benediction to the churches in Eastern Canada as well. The rural problem also was neglected in its early stage in the United States, and now, with ten thousand rural churches abandoned, the Christian forces are girding themselves to the task of facing the country problem. Had we, with our greater immigration, neglected any stage of home mission work, it would later on have been an overwhelming task; should we, with our more rapid urbanization, now neglect our rural problem, its solution later will become an impossible task.

On the ground of self-preservation merely, the Church must face this situation. In 1910, 48 per cent. of the Presbyteries in three central synods of this Church lost in the number of households: in 1911, 55 per cent.; in 1912, 60 per cent. Six Presbyteries in Ontario,—Kingston, Lindsay, Barrie, Saugeen, Stratford and Bruce—have a smaller number of households in 1912 than in 1902, the aggregate decline amounting to 963 families. Until 1909 these three central synods increased yearly in the number of households. Then comes an ominous pause in all three cases. Montreal and Ottawa Synod falls back by 444 families; Toronto and Kingston by 331; Hamilton and London by 206. The loss is due to decline in the country congregations. The city's growth is more than cancelled by the rural loss.

But not the Church's self-preservation, but the rural community's welfare, constitutes the real call. Ebenezer Fogg's "Hymn," in that hymn of our modern day, "God Save the People," has this sentiment:—

"Flowers of thy heart, O God, are they,  
Let them not pass, like weeds, away!"

Country life is lacking in the joy and pride of labor, lacking in healthful recreation, in the means of social life, in means of education fitted to prepare for life on the farm, in appreciation of country values, in community ideals and in altruism. Our inquiry is not "How can the Church save herself amid the country's peril"? It is "How can she make the desert to blossom like the rose"? Here is a class larger in numbers than any other, professional or mercantile or industrial, larger than all others taken together, a class more dependent on itself alone for all the possibilities of attainment and satisfaction in life than any other class. This class is in danger of failure in securing a satisfactory life, in danger of viewing its own calling with disdain, and fleeing from its environment in disgust. Shall they who "stand, a wall of fire around their much-loved land," fail to march in the van in physical vigor, in material advance, in intellectual power, in social progress, in moral strength, in spiritual life, and no clarion call be heard therein by the Church of Christ?

But how shall the Church meet the situation? By executive oversight through her Board of Social Service, rendered in exploration of the field by means of social surveys, in the holding of conferences for the arousing and guiding of opinion, in planning appropriate methods of service and preparing the necessary literature. By Church union, setting free efficiency unencumbered by the brakes of denominational rivalry, so that the overmanning of under-populated districts would cease, and the Church be set free for community service. By a ministry looking upon the rural church as its field of life service and seeking not the city, a ministry specially fitted for service in the country, and appealing to our strongest men. By co-operation with every other agency, in education, in advancing agriculture, in business co-operation, which seeks the economic welfare of the farmer; and by meeting institutionally through the Church as social centre, or through the Young Men's Christian Association, the social needs of the rural community.

This cause I come to plead before you. I call upon our younger ministers, and our very strongest men among them, to look upon this field as their own for life. In the city you might minister to a limited number of the leaders of to-day, in the country you may call forth the red blood of leadership which alone can guide the city of to-morrow, call forth the empire-builders and the leaders of the Kingdom of God for the future. Do not imagine that I am making a plea which decries the city pastorate. There is, indeed, a call and a great one, which is directly to the city. If there be a passion within you of brotherliness for the factory operative and if there be reason for you to think that you can help the men of the labor unions to dominate those unions for Christ and His kingdom; or if you

know yourself of the kindred of the men of commerce and of capital—if you have in you that which makes their life with its temptations and victories an open book to you—if your passionate longing be to guide these strong men to dominate the directorate boards for Christ and His Kingdom, even though pitiless Mammon crush you as you succeed, then your call is to the city's turmoil and the city's crown. But if such pure and lofty motives do not call you elsewhere, I ask you to consider the appeal of the country, as agricultural science, vocational education, and community organization seek the inspiration which the ministry of Christ alone can give.

And I plead this cause before the courts of the Church. This Church has taken a foremost place in the evangelization of the heathen world, has faced with masterful strategy a home mission situation unequalled in history, and is girding herself for the task of sacred service in the city. Will she not with clear vision face this new vista that opens before her in maintaining the status of our richest heritage?

"Flowers of thy heart, O God, are they;  
And shall they pass, like weeds, away?  
No! say thy mountains; No! thy skies."

Shall not the Church of Christ also answer, No?



## THE PROBLEM OF THE COUNTRY.

REV. HUGH MATHESON, LL.B., EGLINTON.

THE problem of the country is not only a problem for the country people but for the whole nation. And why? First, because the welfare of all the people depends on the primary and extracting industry of the people. Civilizations have perished through an excess of urbanism, and the decadence of country life.

Every industry in the land revolves around the one industry of agriculture. Every great city in Canada lives by the product of the soil. Every man, woman and child in every city and town in this country was fed to-day from the products of the farm. Therefore, what is injurious to the farmer and to country life, is eventually detrimental to our whole civilization.

Again, it is acknowledged on every hand that leadership in cities comes from the country. It is doubtful whether a city can produce many generations of a strong physical life. The city must be revitalized continually by a constant influx of fresh blood from the country places. The nervous tension and the unnatural congestion of an urban centre is fatal to a strong physical basis. Consider the question of air alone. It is ascertained that city air contains four times more carbonic acid gas than does country air; and that the city dweller breathes in one quart more of that gas during the twenty-four hours, than does the dweller in the country. Consider the effect of such a condition for years or generations on the condition of the blood. It must tend to deterioration of the individual and the stock. It is significant that the city dweller who can afford it spends periods of his time in the country for rest and recuperation.

And there is the intellectual factor. The tendency of an urban centre, with its hurry, bustle and overstrain, is to forbid what is an essential necessity for the development of the strongest character—that is contemplation, and time for the assimilation into the fibres of the being of the great truths of life. The tendency of city life is to produce a quality of mind that is alert and swift to express, but the rural type is surer, deeper, more penetrating and more profound—the type of mind that produces leadership and constructive work of a high order. City work produces dexterity, but country occupation develops initiative, resourcefulness and independence. An illustration of this is found in the fact that ninety per cent. of the ministry of our church, and eighty per cent. of university students

and professional and industrial leaders have come from the country. The glare and social attractions of city life may induce the people to flock to the cities, but the penalty will have to be paid in lack of intellectual depth.

What is the solution of the problem? To get at the remedy we must find the cause. The cause, I think, can be expressed in one word—Neglect—neglect of rural interest and rural life.

Of course a certain amount of migration from the farm was inevitable on account of the redistribution of workers caused by the application of the discoveries of science to the transforming and refining of natural products. But during the readjustment the country was neglected, in three respects.

First, the discoveries of science were not applied to the primary industry of agriculture as to other industries. Consequently there has been a neglect of better farming. Second: Farmers in the past lived by their products, they now live by their profits. They form a corporate part of the new industrial system, but they have not adjusted themselves to the changed conditions. They have not, except in a few cases, adopted the modern economic principle of co-operation in business, and therefore they do not receive adequate nor legitimate returns for their investment of labor and capital. Third, country living has been neglected. The comforts, conveniences and joys of home have been sacrificed to work. The nurturing possibilities of the country home have not been appreciated. Social life has been allowed to drift; equal opportunities for education and self-expression have not been given to the boy or girl who stays at home, and country living has been disparaged.

The remedy lies in greater economic prosperity with the ultimate aim of a more attractive and satisfying rural life. Prosperity must and can come through scientific farming and business co-operation. The day is past when "anyone can be a farmer." The crude stage must pass away. Farming requires as much preparation and careful study as any profession. It is a profession that requires judgment, initiative and resourcefulness, and gives an opportunity for the highest development and expression of these qualities. We must have a class of people on our farms who are scientific and business men, educated to meet the modern demands of such a calling.

The rural school has been educating the boys and girls away from rural life. It must be redirected. The finest material in the world for education is nature, of which the schools in the past have made the least. The country child should have as good an opportunity for education in the country as the most favored city child. It should not be necessary for parents to move away for better advantages of school.

It is a question to-day for the man of education and initiative whether he will enter one of the dependent occupations of a town or city or the self-controlling profession of the farm, which requires and gives expression to all the powers and resources of body and mind, and offers opportunities for service in a community where influence is most powerful and lasting, and where large tasks are awaiting the strongest leadership.

The solution must come through the Church. The Church is the centre of the rural community. While its chief function is the promotion of the spiritual life and integrity of the people, it is also the inspirer of education, and all that is progressive and ennobling in the individual and social life.

## RURAL INSTITUTIONS.

REV. H. G. CROZIER, B.A., NEEPAWA.

WHILE in Winnipeg some years ago, Earl Grey visited Kildonan Cemetery, to place a wreath on the grave of our great Superintendent. As he did so he said: "I place this wreath on this grave in memory of the man who saved Western Canada from becoming the wild west."

We all admired Earl Grey for this thoughtful tribute to our leader; but we ought not to forget that Presbyterianism in Canada "has been helped along, not so much by the gigantic shoves of her leaders as by the aggregate of the tiny pushes" of every rural minister and "honest worker whomsoever."

No one will deny the splendid service of the rural Church; yet we ought not to conceal from ourselves, that despite what unthinking optimists may tell us, the rural problem is one of the most serious which this congress will consider: for upon this problem hinges every other problem which faces us in Canada.

There is in the foreground the disheartening spectacle of denominational competition, the evils of which are so obvious that they do not need to be elaborated before this audience.

To make things worse, there is in the West the disquieting, shall I not say alarming, circumstance of rural depopulation, brought about through thriftless farming, immigration to the far west, difficulty in obtaining help, and the movement of a large proportion of our most enterprising and intelligent citizens to the centres of population. All this is having the tendency of emptying our farms, leaving behind a discouraged and visionless class of people, decreasing the strength of our churches, and bringing to a crisis the problem of the rural Church. All over the West there are hundreds of rural churches lagging behind, while at the same time there is a large proportion of the population entirely out of touch with any church whatever.

Then educational activity in our country districts is sadly deficient. The rural home has in many instances become a materialistic institution as unspiritual and hopeless within as it is oftentimes unattractive and unlovely without. Critics tell us that by cultivating social life around the Church we are interfering with the home life, which ought to be the great centre of hope. I am speaking quite deliberately and calmly, when I venture to say that home life as it exists in many localities is something that needs to be interfered with, just because of its incessant drudgery, its utter lack of sociability, and of spiritual refinement. Whatever Canada's grandeur is to be, it cannot spring from her homes, in which God's altars are largely broken down.

The rural school is as great a problem as the rural home. If the

test of an educational institution is its power to develop character, and in these days of rural depletion to idealize country life, fit and encourage our youths to enter upon the practical duties of the farm, then the one-roomed school is a lamentable failure. How can we expect eighteen-year-old girls without experience or ripeness of personality to take the place of the mature lady teacher or the old-time Dominie? Can we hope to hold for our rural communities our brightest youths, if we fail to idealize country life by neglecting to provide facilities necessary for agricultural training and higher education?

Let me tell this congress, let me impress it upon the conscience of every rural minister, that if we are to conserve and promote the highest interests of our country, we must go back to our homes determined to assume leadership in the direction of consolidation and practical curriculum in our rural districts.

Now, whether or not you have agreed with me in what I have just said, I am going to hazard another statement which may or may not meet with your approval. I do believe that the rural Church is a greater failure educationally than these other institutions which it is supposed to nourish and direct.

One Canadian writer has recently said that "the rural school is the worst failure in the open country in this Dominion to-day." If that statement is even approximately true it is a standing testimony to the greater failure of the rural Church, which, if it is not responsible for the failure of these other institutions, ought not to lay claim to the responsibilities of leadership in the rural community.

This is the real explanation of the rural problem: that the Church has failed to exercise her responsibilities of leadership; with the result that not only has the rural community suffered the demoralizing, disintegrating consequences, but that these consequences have reacted upon the Church, threatening her very existence.

What then is the matter with the leadership of the rural Church? There is this outstanding defect, that she has most flagrantly failed to relate her message to the urgent needs of the people. She has been content with a nineteenth century message for a twentieth century people; content to preach a one-sided gospel in the face of many-sided problems; content with the denunciation of evils that are superficial, instead of the condemnation of the many new varieties of sin, which are eating like cancers at the heart of rural society; content with philosophizing, theologizing and ceremonializing an individualistic salvation, forgetful of ministering to the many pressing needs of the rural community; content with getting people into heaven, while unscrupulous men, combining selfish interests with unchallenged boldness and wicked effrontery, have made the Church's purpose a mockery.

If the Church has been doing her duty, what is the meaning of the unparalleled scramble for graft, unearned increments, and easy

ways of making money, which, having appeared in the city yesterday, are to-day undermining rural integrity, depleting rural population, manufacturing parasites, and putting a premium on dishonesty?

The truth is, we are living in an age in which no one seems to care what happens so long as money is made; the result is that in the rural districts you can hear virtue crackling and crumbling on every side.

Then consider the failure of the Church to engage the energy of the young men of our rural districts; while at the same time the lodges are so full of young men that the lodge has practically become the young man's church. Go where I may, I am continually finding young men ministering to the necessities of the sick, in the name of the lodge, but not in the name of the Church, which circumstance, while undoubtedly creditable to the lodge, is a standing rebuke to the inadequacy, the incompetency, and the utter failure of the Church, as it is now organized, to do the work for which it actually exists.

How can we expect our young men to become and to remain active members of an organization, which by its lack of social facilities drives them to seek elsewhere that social intercourse and exchange of progressive ideas which is one of the chief means of interesting and moulding men? This reminds me of a story which Professor Soars, of Chicago University, tells about a city missionary, who, when complaining about the saloons, nickel shows and dance halls surrounding his mission, was asked what he had done to offset these attractions. His reply was that he had afforded the ordinary means of grace, which consisted of a "dull weekly prayer meeting and an occasional ghastly social." It is no wonder that he complained, and we shall be complaining and lamenting and bewailing the decline of the rural Church just so long as we content ourselves with affording the "ordinary means of grace." I remember hearing Dr. Graham Taylor, of Chicago, say that "a man's religion goes no higher up the perpendicular than it goes out the horizontal." That applies to the Church as well as to the individual. The rural Church must not forget to keep open the perpendicular lines of communication, but she must remember that, if she neglects to go out along the horizontal, and interest herself in the various educational, agricultural, economic and social problems of the farmer, this failure will make her perpendicular lines of communication a hollow mockery.

If we are not prepared to do something extraordinary to solve this rural problem, it were better this congress had not been called. We have not come together from the four corners of this vast Dominion for any idle fun or for the "savage lust of talk." We are the "expected Church," the whole Christian world has its eyes upon us, and we must measure up to expectations.

There are many things we might do, but there are some things we

must do, if we are to justify the confidence reposed in us by the people whom we represent.

Our first duty is to investigate the rural situation, by initiating surveys in typical rural districts. Let us see what can be done to help these waning churches, for they are our strategic points along the line of Christian conservation and aggression. If this congress does nothing more than take this necessary step, its convocation will be a great blessing.

Then we ought to establish some experimental rural churches, where better educational and social facilities, such as libraries, reading rooms, agricultural classes and better Sabbath school accommodation might minister to the salvation of the rural community. We do not suggest that the gospel of Jesus Christ be thrust aside, as some might imagine; but we do suggest that, if the rural Church is to justify and continue her existence, the day has come when there must be a simplification of her message and an amplification of her programme.

If the rural Church is to prosper and fulfil her missionary obligations at home and abroad, she must be taught to cultivate not only the grace of liberality, but the grace of rural economy. If we expect ever to evangelize the fourteen million heathen for whose welfare we are responsible, we must conserve the rural Church by conserving its community, and thus make it a source of life and blessing.

This leads me to say that we might make some new departures in the training of our future ministers, by way of giving an agricultural and economic trend to theological education. In these days when investigations show that every great moral problem has its roots in economic unrighteousness, it is high time that our ministers were trained to be experts in diagnosing the new varieties of social diseases which are demoralizing and disintegrating society.

If Jesus Christ were here to-day he would add one more scene to the parable of the Good Samaritan. He would not only picture the man who is down, the man who put him down, the man who helped him up, and the man who didn't care, but he would also draw a picture of the man who got after the thieves, and he would say "go and do thou likewise."

The immediate duty before us is to initiate a great evangelistic, educational campaign in which every rural church shall be awakened to a sense of its responsibility.

More and more we are coming to see that if we expect ever to repeat the pentecostal triumphs of the apostolic Church, and to bring into the kingdom those who have gone astray, we must fearlessly apply the gospel of Jesus Christ to the age in which we live. Oh, with what earnestness, with what tears and supplications we should entreat the Master for so high and daring a mission!

THE SOCIAL APPLICATION OF  
THE GOSPEL



*The Church for the City and the City for the Church*  
PROF. GRAHAM TAYLOR, PH.D.

*The Church and the New Patriotism*  
REV. MURDOCH A. MACKINNON, M.A.

*The Relation of the Church to the Social and Industrial  
Situation - - - J. A. MACDONALD, Esq., LL.D.*

## THE CHURCH FOR THE CITY AND THE CITY FOR THE CHURCH.

PROF. GRAHAM TAYLOR, PH.D., CHICAGO.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I am to speak to you about the City and the Church, their interdependence upon each other, and their reapproach to each other. And the claim I am here to maintain is, that if the City fails the Church cannot succeed, and if the Church fails the City cannot succeed.

The Church and the City have not always been friends, but they have never been strangers, for the Church was born in the City. It took the very name of the City, "town meeting;" the same Greek word is used in both senses.

The very organization of the Church incorporated, in part at least, the features of the organization of those Greco-Roman cities where Christianity found its first lodgement. So exclusively was the membership of the earliest churches made up of city dwellers that the pagan, the one that was without the pale of the church, was called by a name derived from *pagus*, a country district; he was a rustic, who did not come within the reach and the range of the early churches.

And when Saint John the Divine took his last long prophetic look at the consummation of Christianity, he saw no Church at all; he saw a City, the City of God, not coming up from the earth to God in heaven, but coming down from God out of heaven to the earth, and heard great voices proclaiming "The tabernacle of God is with men," in that new order of society, in that great relationship of man to man in Christ, in those wonderful community reciprocities which take place in earth or heaven around the person of the Son of Man.

"And I saw," he says, "no temple therein." No temple was needed; the whole city was a sanctuary, society had become sacred; "Holiness to the Lord" was written on the bells of the horses; and the streets of that city were so safe that they were "full of boys and girls playing in the streets thereof."

That was the consummation of Christianity. The Church had fulfilled its function and had become part of the kingdom which had thus been brought in.

But all along through the history of both the Church and the City there has been conflict for supersedure. The whole earth was full of the signs of that conflict between the civic and the ecclesiastical authorities; but yet, when the new states and the new churches of this new world were established, our Pilgrim and Puritan forefathers established at the centre of every one of their New England towns, a central church, a central school, and the town meeting. Those were the primal institutions of American civilization. On the great shield of Connecticut there are three vines intertwining around a rod. Those three vines stand either for the three towns of Hartford, Wethersfield and Windsor, or for the three churches of those towns—it matters not which; you cannot tell whether it is the Church twining around the town or the town twining around the Church. It did not make any difference, for the town meeting was the meeting of the Church's members in their civic capacity, and the church meeting was a meeting of the citizens in their religious capacity.

But of course that did not last very long, for when poor Roger Williams differed a bit from his fellow saints in Massachusetts, he had to trek up to Rhode Island, and establish a new rod and vine. Following that, there was a pact of peace made, which has been unbroken by war or separation, between the community and the Church. However, in the differentiations of creed, in the rise of political parties, the town soon came to be divided; the churches ceased to be the possible centres for a town-wide co-operation, and thus they came to be merely sanctuaries, in which Church and City had less to do with each other here on this New World's soil than probably at any other time or any other place in the history of the world.

They were not only organically distinct, but they were actually separate, and to the demoralization of both Church and community. And that divorce has continued.

Of course I am not now talking of the identification of Church and State. One Holy Roman Empire is about enough for all Christian history. The world will never try that experiment again. But we have gone too far. We have had too little of a spiritual fellowship between the two; we have had too little community of interests for the good of either or for the best welfare of the people. But all the while there has been growing a reapproachment. The state, the county and the local government have been gradually taking over, one after another, the prerogatives that used to be exclusively claimed and fulfilled by the churches. The Church used to be the great, if not the only, educator. The State to-day is the schoolmaster. The Church used to be about the only alms-giver; to-day the county of Cook gives more alms, has larger charities, a greater budget, and thousands more wards under its care than all the churches and all

the charitable institutions of a voluntary kind in the entire city of Chicago.

The Church used to be the law-giver; to-day the great modern buildings of Europe are not cathedrals; they are temples of justice. The State has become the great builder—the Church used to be. The care of the sick used to be the exclusive prerogative of the Church, but now great public hospitals loom up everywhere. The orphan and the widow, the stranger, and the one who had lost a foothold by reason of a criminal career, used to be the wards of the Church; now the State has its asylums and probation officers.

What does it mean that these exclusively Church prerogatives of the olden times are being taken over bodily by the community? Does it mean that the Church is losing its prerogatives, that it has failed to make good, that it is being superseded and will pass away? Not so, if history, if present experience, answer that question. History will never let us forget that, however much the State has rightfully become the law-giver, the Church had the first system of law, in its Canon Law: that the horns of the altar were the only place where the fugitive could find safety from the avenger, gaining time to determine his guilt or innocence. History will never let us forget, so long as those great cathedrals stand, that their far-flung roofs, their low-browed entrances, their appearance of being half sanctuary and half fortress, indicate that they were the people's places; that they were the labor exchanges of those olden days; that they were the centres for all those functions now exercised by the civilized community.

I think of them sometimes as I do of that secular cathedral, the American Public School; as I see their far-flung roofs rising high and spreading wide above all the little houses of the shepherdless people, I bare my head, saying, "Like as a hen gathereth her chickens under her wings so I would gather you."

Do not talk to me about the godlessness of the public schools. When I see them exercise the very prerogative of the Church; when I see that city omnibus go to neighboring tenement-houses, when I see a little crippled child carried down from the third story, in the arms of a city official, placed on the omnibus, taken to a school for crippled children, called for again at three o'clock, brought back, taken up to the third story of the tenement house, from which it would never have moved if that god-like, Christ-like public school function was not being fulfilled on a far larger and a more personal scale than the Church ever adopted,—I say that that is Christianity in action.

And so I maintain that not only in the light of history, but in the light of present experience, the Church has been building better than

it knew. Religion has grown so big under its nurture and care that it could not stay any longer within the stained glass windows, or even under cathedral roofs, but it had to get out into the open, under the open heavens and in the open air.

At one time I was walking along the streets of Hartford, Connecticut, after I had conducted a street meeting, when a coal cart driver drove his team up towards the curbstone and said, "Say, Mister, be you the man that preached on the streets?" I said I guessed I was. "Well," he said, "it is an awful good thing to take religion out of doors. Get-ap."

That is where we want it—out under the stars on the green earth, and under the spreading boughs—and it will belong no less indoors if it belongs all over outdoors.

I am not a bit concerned about religion growing so big that it could not stay within our ecclesiastical and denominational boundaries, or even within the Holy Catholic Church. I say, moreover, if the City, the County, the State, are taking over these philanthropic, humanitarian and social services from the Church, they need the religion of the Church all the more, or they will make a wreck of what they have taken over.

And so, as I interpret this movement, the whole cause is gaining, even though it be temporarily at the expense of the Church (as it certainly is in certain places). Never, in the history of the whole world, was there more need of the preaching of the Gospel of Christianity practically and personally, as well as socially, than under this more and more strictly popular government and administration of affairs which we are experiencing. We are moving to a more and more direct form of legislation and administration.

I predict that every State west of the Alleghany Mountains will have, within ten years, the Initiative, the Referendum and the Recall, and that we Americans will have the direct Primary, and a direct Democracy. I know that it is a departure from the constitution of the fathers; but we are head on in that direction. By as much as every man, yes, and every woman, too, is dead sure, as sure as your predestination, to have more civic power and responsibility, by that much shall we need more personal, constant, progressive and effective application of the old and only Gospel of the salvation of the soul and the salvation of that soul's surroundings.

Now, there is another aspect of this relation, and that is, the claim that the Church has upon the State and the local community for such co-operation as will make its work possible and effective. Again I return to my first claim. My experience in city evangelism, and in twenty years' residence in the great tenement-house cosmopolitan district, where I am living, with my family, in the social settlement

—my experience, I say, tells me that if the city is subversive of the ideals and the standards which we are preaching and teaching, we cannot succeed. If the ways our people take of making a livelihood, for instance, are not more promotive than subversive of the ideal of Christian character that we are trying to teach, the Church fails to fulfil her mission. The fine gold becomes dim if we teach them an altruistic religion and then send them into an absolutely unrestricted cut-throat competition. I say those two things are incompatible.

Moreover, we have to learn, in some way or another, how to observe the Golden Rule even in religion. We cannot hold it as a rule of faith, and in our denominational rivalries be about as ungodly as in the competitions of trade. I could show you, if I had time, the sorrowfulest evidences of that.

Surely the Church needs the help of the State along these lines. It needs it in education, it needs it in recreation.

The City of Chicago invested thirteen million dollars in the last eight years for the purpose of buying playgrounds and recreation centres. In my ward we raised the money to rent two little building lots, and the children swarmed so thickly over it they had their teeth knocked out under their teeter-boards. After a while a Jewish citizen saw that what was good on a small scale was better on a large scale. He just quietly went to work and had about nine million dollars appropriated by the South Park Commission for well-directed playgrounds, with well-equipped field-houses. And now, all over Chicago, those majestic recreation grounds are rising, covering from six to sixty acres. Eight thousand men and boys, and five thousand women and girls took a bath the first fortnight the great pool was open to them in our ward.

Is not this one of the finest investments of public money that was ever made? It impresses the young people with the idea that they can have a good time without being bad, and anybody—Church, Sunday-school teacher or minister—that teaches a child or a young person how to have a good time without being bad has done a whole lot of good—religious good, moral good.

As a member of the Vice-Commission in the City of Chicago, twenty-two hundred life stories passed under my review. The innocent instinct of the young for pleasure, intensified by the monotony of our modern industry, accounts for at least one-third of the downfalls.

Therefore it seems to me that you are doing man and God a good service by redeeming recreation for Christ in the very ways that were so splendidly presented from this platform this afternoon. The health department will help keep the church members alive, which is quite necessary to save their souls. Infant mortality will be re-

duced by co-operation between the health department and the churches and other organizations.

Co-operation with the police department can make of it a kind of subsidiary evangelism.

The probation system of the Juvenile Court is accessory to the Church in saving the young. Our presiding judge in Chicago declared that he would leave that bench if he could not be relieved by a woman from hearing cases of delinquent girls. Now this woman assistant to the Judge of the Juvenile Court hears the cases of delinquent girls, with no one present but the parents and witnesses. Like a master-in-chancery, she hears the evidence and makes a report to the judge. I regard Mary Bartleme as one of the prime evangelists in the city of Chicago. My colleague in the little neighborhood church took the examination for Chief Probation Officer, and many people asked, "Why did Mr. Hunter leave the ministry?" He got into its wider work when he took that public office.

The Chicago School of Civics, with which I am connected, made an examination of twenty thousand little children before that Juvenile Court; ran down the histories of eight hundred of them. You have no idea of the victimizing of these poor little things, by family failures, the breakdown of parentage, and all manner of misfortunes for which they were the last to be responsible. I regard the Juvenile Court as secular evangelism, where both law and gospel are mingled as they could not be mingled in the Church; it is something that could not be done in the Church without the authority of the law.

So I might go through all the city departments. We need them, and we cannot get on without them. On the other hand, they cannot get along without us. I make it my business in my ward to get acquainted with the police captain, and with the patrolman. These men are up against the hardest kind of a proposition. They are always face to face with people wanting them to do wrong. Even a Mayor of Chicago said his offices were crowded with people who wanted him to do wrong, but scarcely one to advise him how to do right.

Why shouldn't we know that patrolman, that delicious character, the Irish policeman of the United States? He always has some little bright sparkle to him, and some things not altogether so good. If we were in close touch with the city doctor, with the coroner, with the police court justices, with the school nurses, with the school teachers, first individually, and then by organized support and sympathy and co-operation, it seems to me that we could, almost without making any organic connection, have just that many sources of power allied with our churches.

When the disciples gathered together they made report, as did

the seventy, that the Jews were subject to them, and that by the power of the law as well as by the power of the gospel the kingdom of God was advancing. I say that if we made more of such personal and organized effort we would not have had that disgraceful human shambles, that stockyard of vice, which has disgraced modern civilization in Chicago, and which, thank God, has been wiped out within a year, never to be restored. It was a federated ministers' meeting that prompted the city to act. But it required the legislative authority and police power of the City to do it. Somehow our Church union is too much like a chemical solution—it is “in solution,” and then it “precipitates” and “crystallizes,” and then goes back “into solution” again.

You do not see the agents of vice doing that: you do not see the hoodle aldermen, that old grey wolf gang of predatory raiders of the commonwealth, break up their organization. We have to be steadily on the job, summer and winter, day and night; some of us awake when others have to sleep. And when we stand steadily together there is nothing in the world that can stand against us.

One further thought. Somehow or other there ought to be civic co-operation broad enough to combine all Protestant denominations, the Catholic and the Jewish. Men and women, we never can bring religion to bear, in the States at least, upon civic progress without their help. We must somehow or other get into the middle of the road, so that without compromise and without loss of self-respect—if we cannot believe together, if we cannot worship together—we can do things together in the spirit of the Master.

The spirit is the test of the new orthodoxy—he that hath not the spirit of Christ is none of His. Will you obey the Golden Rule, and do in religion as you would have others do to you? The greatest cause on God's earth to-day is the humanizing of the city and the Christianizing of the State—building up the community out of the Church instead of the Church out of the community; and the time is coming, and now is, when those people in any community will not be considered as Christians who do not make their community Christian. What an anachronism, what an absurdity, a community of Christians which is not a Christian community!

That is the situation pretty much all over, and it is a shame and a scandal. The Survey magazine with which I am connected went into the city of Pittsburgh. We thought we would investigate one typical American industrial centre out of which about as much money has been quarried as almost any other portion of the known world. We quietly went to work, and the Russell Sage Foundation came along and said that as we had the men they would give us the money. We spent thirty thousand dollars in a survey of that city in nearly two years. What did we find?



We found that for twenty-four years this city had the greatest death rate from typhoid fever and preventable causes of any city in the United States—poisoned water killed the poor, the rich bought their water from the springs and lived. The figure of a man, woman, or child portrayed to the living the gruesome procession of the dead who had died from some preventable disease or accident in the steel mills. One of the most distinguished laymen of the city said he was ashamed of his city, that he was ashamed of himself, that they might as well take one of their steel mills every year and throw it into the depths of the sea as to lose so many lives valuable to industry.

And what came of it? There was a rally; the civic commission came in; some of the boodle politicians and judges went to State Prison. Then the red light districts were put down; then one after another the housing, the schooling, and the water were improved, and in one district, after a filtration plant came in, the deaths from typhoid fever were reduced from fifty-six to eight.

That is what can be done by a civic survey. Men, make it the basis of a general plan for your town and then line up your forces, your city forces, your political forces, your intellectual forces, your universities, your churches, on a programme that shall be, not merely negative, or destructive, not a danger signal telling people what not to be, where not to go, what amusements not to have, but a formative, constructive, progressive, affirmative programme. Thus only may the whole church stand for the city as a whole. Then the declaration will come true, "One formatory will be worth ten thousand reformatories."

## THE CHURCH AND THE NEW PATRIOTISM.

REV. MURDOCH A. MACKINNON, M.A., REGINA.

## I.

MR. CHAIRMAN:—When we speak of the New Patriotism, we are not called upon to condemn the old. The virtue and heroism of former days are not matters of indifference to us of to-day. There is a patriotism that makes much of the flag. It expresses itself in bursts of song, and on occasion calls for a belt and a gun and the bagpipes. It says: "I am off to fight the foe for King George upon the throne," and one of its favorite symbols is a stalwart soldier bidding good-bye to his wife and child. Carlyle would speak of this as "weak-eyed, maudlin sensibility."

The New Patriotism does not ignore the flag of its own country or of any country, but it will glory only in the virtues for which it stands. It does not ignore the heritage of song that speaks with pride of heroic achievement, and breathes loyalty to historic institutions. But it does not go so far afield to meet the enemy. It insists that our foes are of our own household. The enemy of the nation is in a social system in which we are all enmeshed; in infidelity to public duty; in a commerce where greed is the consuming passion; in legislation that is anaemic and abortive; in institutions of justice that belie their name; in conditions that tend to wither the higher faculties; in an unconscious acquiescence in the principle that while our religion may be Christian, our civilization shall remain pagan.

The task which the New Patriotism faces is to moralize social relationships, to create and foster a body of public opinion that shall make for the general welfare, to strive for a condition that shall make for the liberating of the vital energies of the people.

The business world stands in need of a new motive, one that places service above profits, one that despises a monopoly which checks initiative and scorns a combine that robs the public. It must learn that the policy which enriches the few at the expense of the many is suicidal, that *its* welfare is bound up with the welfare of the country as a whole.

Customs and modes of thought that dominate our modern life bear a striking resemblance to those of ancient and extinct nations. In the heart of our civilization there exists every form of commercialized vice, to some of which our laws either grant protection or with which they seem incapable of dealing. No law is effective which does not inhere in the people. But our laws are primitive and are

largely formulated on the individualistic plane, whereas the modern devil assumes the form of an aggregation of individuals, concerted movements continent-wide, highly-organized institutions in which men of outward respectability may be prominent.

New diseases require new remedies. There is the clear call to-day for a pronounced public opinion that shall demand legislating out of existence enemies that feed upon the vitals of the commonwealth, a call for legislation that is modern, workable and effective. Too often our appeals are made to representatives who do not know that there is a new situation. Too often legislation is designed in the interests of a class or party. But the people are greater than any party. If we are to remain a free people and to prevent a revolution which intolerable conditions must eventually bring, we must face a disease of which heartless monopolies and trusts, soulless combines and mergers are but ugly symptoms, a disease which makes for luxury and extravagance on the one hand and poverty and want on the other. The New Patriotism calls for legislators who will place the interests of the country above the exigencies of a party, who will act in the light of existing social conditions and who will exercise the divine rights of a representative government in behalf of a free and progressive people.

Our institutions of justice cannot rise above our own level. They are too inextricably interwoven with party politics to admit of even-handed impartiality. When juries exonerate self-confessed criminals, when the guilty walk the streets and the innocent go to jail, we cannot feel a sense of security. What can a man do single-handed against an aggregation? Is it true that to get justice you must have money and "vote right"?

Justice must be reformatory as well as vindictive. When we tolerate a condition which breeds criminals, we must treat the criminal as our own child. If it be the business of the state to make good citizens, it ought to be her duty to try to re-make those who have been badly made.

The New Patriotism calls for an environment that will make for the highest type of manhood. When we improve the social conditions we do not thereby express a want of confidence in the power of the individual to make or re-make his own environment. We rather insist upon giving that power free expression and proceed to exercise it by changing the conditions for others and for ourselves as well.

## II.

What has the Church to do in this situation?

Its concern is the future welfare of individual souls.

All of which is true, but like a great many lies it is only half the truth. When the Church loses sight of her spiritual function, her reason to exist will have vanished. When our faith comes to be limited to things of time and sense, life will have lost its highest meaning and a glory will have faded from the earth. Let no man who takes Christianity seriously make light of the reality of the soul, the venture of faith in the hereafter, or the eternal worth of the individual life. But provision for the soul will include the temple in which the soul is enshrined; if it be worth while preparing man for the hereafter, it should be worth while making a beginning here. If the "Here" has no value, neither has the "Hereafter." If it be worth while making provision for the individual, it is doubly worth while remembering that the individual exists in Society or nowhere.

Now we claim that the Gospel is not only capable of social application but that it is in itself social from centre to circumference. It says: "Repent and believe in the Gospel." That is true, but it proceeds to say: "for the Kingdom of Heaven is at hand." It says: "Except a man be born again." That is true also, but it adds: "he cannot see the Kingdom of God." The Kingdom is a distinctively social concept, whose roots are set in the Messianic hopes of Israel, and when the Son of Man made repentance and personal regeneration the condition of participating in the privileges and responsibilities of the Kingdom, he combined two aspects which are essential to a universal religion and placed a social Gospel in the forefront of his divine ministry.

"The Spirit of the Lord is upon me," He chose for His first text, "for he hath anointed me to preach good tidings to the poor." His summary of the law is love to God and love to one's neighbor. His parable of the leaven and the good Samaritan; His distinctive words, *fatherhood* with its correlative *brotherhood*, *service* as the badge of greatness, and *love* as the highest determination of the divine, and the supreme socializing faculty—all these point in one direction, the expression in concrete human relationships of the principles of His religion.

In that pictorial and awe-inspiring presentation of the judgment, the final condemnation is this: "Inasmuch as ye have not done it to the least of these my brethren," and the final approbation is this: "Inasmuch as ye have rendered social service, ye have saved yourselves and followed me." The individual is an abstraction except as a member of Society. The Gospel is a theory except as the Gospel

of the Kingdom. Man is social: the Gospel is social: the Church is social and the sacred right at the heart of her is a symbol of the same spiritualizing conception.

The New Patriotism, then, calls for the translation of this Gospel into varied human relationships. The Gospel stands for an unselfishness which displaces avarice, and for a conception of duty which converts the daily task into a spiritual service. It stands for an idealism which contradicts the abnormal craving for material possessions. Its revelation of human brotherhood brings our mutual obligations into relief. It speaks of righteousness which transcends justice, and of love as the supreme motive: and its prayer for the coming of the Kingdom anticipates a social order where the good of each is bound up with the good of all.

### III.

On the one hand, a diseased social organism, and on the other, a Gospel which has the promise and potency of an effective remedy. The divine function of the Church is to make the nexus. It has led the forces in many a noble enterprise in the art of healing, in the science of educating, and in the philosophy of reform. Here, too, it must lead the way, and where we have been merely crawling we must learn to march forward with a steady stride. Its educational and benevolent institutions, its rescue and reform work combined with its infinitely greater achievement in prevention are features that make their appeal to many to-day for whom an exclusively individualistic religion has no attraction. To translate our religion is to broaden and deepen it: to give visibility to our faith is to strengthen it, and to socialize our Gospel is but to disengage its essential qualities and to universalize its appeal.

The Church must especially deliver the full message of the Gospel. Here we have sinned grievously. In its teaching and preaching and conditions of membership it must give far greater prominence to the social bearing of its message. To do this is to create a new atmosphere and a new type of Christian: to do this is to strengthen its own pulse and become an agency which will *inspire* men in every calling to go forth from her walls to realise her ideals, and to permeate society with her spirit.

There is a mighty work to be done and the Church must mediate and generate the power. Men who would change the face of the world need a *moral dynamic* to impel them and a *spiritual vision* to sustain them. This it is in the hands of the Church to accomplish, this it is the function of the Gospel to provide. It can purify the

heart. It can also purify society. It can justify the sinner. It can also establish justice between man and man. It makes for a condition where equality in opportunity shall obtain; it will transform men of varied gifts into one great brotherhood of mutual helpfulness and dependence; in its emphasis upon a social application, it will recognize the individual and society as complementary ideas. Both conceptions it will transcend in its daily work and prayer for the coming of the Kingdom.

It is only thus that the Gospel can be propagated and perpetuated and the Church discharge her full obligation. It is only thus that our civilization can be rescued from an otherwise inevitable destruction. Only thus shall we see the kingdoms of this world become the kingdoms of Our Lord and His Christ, and only thus shall we see the Holy City, New Jerusalem, coming down from God out of Heaven prepared as a bride adorned for her husband.

## THE RELATION OF THE CHURCH TO THE SOCIAL AND INDUSTRIAL SITUATION.

J. A. MACDONALD, LL.D., TORONTO.

A NEW day begins to dawn for the Church. One of the signs is that to-day as never before the Church consciously and deliberately faces what is called the social problem. It is significant that the committee in charge of the programme for this three-days' Congress should devote one whole day to serious and persistent consideration of the social application of the Gospel. Two weeks ago in Atlanta, Georgia, I found the three General Assemblies of the United States alert and concerned about the same problem. The Churches in Britain are even more keenly alive to the pressure of the social system, and are much bolder in their protests against conditions which make life hard for those who toil, and hopeless for those who are down. The day has gone by when the Church could be at ease in the midst of all those elements—poverty, disease, suffering, despair,—that make up all there is in life for millions of men and women and little children even in our young Canadian cities. Even on this day, the birthday of King George, when all Canada lifts high the nation's anthem, "God Save the King," and pledges loyalty to the throne, the searching words of the Chancellor of the Exchequer to Churchmen of England break in upon our glad acclaim: "The stain on our national flag is as deep if that flag floats over slum-bred children, and over ill-paid, ill-fed, ill-housed men and women, as if it were to droop in defeat on the field of war."

### (1) THE AGE-LONG PROBLEM.

The problem which faces and vexes the Church to-day has to do not so much with the individual, the one man alone, but rather with one man and another. It is the social problem of living together and the industrial problem of working together.

Ever since sin was cast into the finely articulated mechanism of human society, the machine has been out of gear. Envy and selfishness bred the first murder, and then threw back the arrogant denial of the prime social obligation: "Am I my brother's keeper?" In that first tragedy is epitomized the social and industrial history of the world. The envious and ambitious Cain rose up and slew his brother, that he might have his place in the sun, and have it alone.

What happened that day outside the walls of Eden repeats itself to-day in the petty jealousies, the refined cruelties and the sordid and sensual brutalities that make up the dull grey tragedies of your city streets and your hamlet homes. Insolence and arrogance and envious greed, the world over and the ages through, have turned human society—that ought still to be a garden—into a lawless jungle, where life is “red in tooth and claw.”

That age-long problem is yours, mine, every Canadian's. It is the problem of living together in Canadian cities, where there ought to be neither idle, rich nor slum-bred poor. It is the problem of working together in Canadian factories, where the master ought never to be the tyrant and the man never the slave. The solving of that problem was America's primal promise to the world.

America meant opportunity. The fall of Constantinople shut off the Oriental trade and the eastward look of Europe. Facing about to the unknown west, Europe saw America heave high on the far horizon line. To Columbus, to Cortez, to Cartier, it meant trade. To the Pilgrim Fathers it meant “freedom to worship God.” To the eager-eyed emigrants from Britain and mid-Europe it meant, and it still means, equality of opportunity, a free man's chance, a chance for himself and a chance for his children.

Tell me, you men from the far corners of Canada, has this Dominion done its whole part in making good America's promise to the world? Does the expectant newcomer from Europe find that vision hard to keep alive within himself and well-nigh dead in multitudes of the Canadian native-born? Does he find our boasted equality of opportunity only a figure of speech, and legalized privilege for the few an ugly and dangerous fact?

In the United States the immigrant would find justice perverted to serve the cunning, and the joys of living the protected monopoly of the strong. He would see slum areas ghastly as those of Europe, the social sore as festered, the white slave procession from up in the villa and down in the city as endless and unashamed. From the homes of Boston's poor in the thirteenth ward he could count twenty-five infant children yielded up to the Moloch of disease for every nine called from the garden avenues in Back Bay. Unchallenged experience in the textile mills would tell him that the newly-married among the poor must wade through the deep waters of poverty all their days if they would bring up native-born citizens of their Republic. It would be burned in upon him, not in Chicago alone, but in every great city, that in factory, in store and shop, less than a living wage plays the game of those harpies of hell who haunt the footsteps of toil-worn girls and take shameless toll of the homes of the poor. Your keen-eyed newcomer in America would see, what Ruskin saw



in England, the favored few in a guarded garden selfishly enjoying luxury which others earned, heedless all the while that "outside their little rose-covered wall the wild-grass, to the horizon, is torn up with the agony of men, and beat level with the drift of their lifeblood."

Tell me, you men and women of Canada, is the Canadian situation, as you know it, so clean and void of offence that we may boast over against the failures of the United States? Are we repeating their mistakes, wasting the heritage of the people, and mortgaging the social well-being of generations yet unborn? With only a hand-breadth of history have we been spendthrifts of century's store? Is the discredited yesterday of American folly to be made a model of Canada's to-morrow? Sir, the moral law for all nations is one law. Whatsoever a nation sows it must reap. The Nemesis that dogged the heel of social wrong in the United States is on our trail. Unless there is found a sovereign remedy for our gathering social sore, unless the madness of our industrial life is cured, unless free Canadians, rich and poor alike, learn the art of living together and of working together, our boasted institutions will in the end rot at their foundations, and democracy all over America, by the irrepressible and lawless potentialities within itself, will work out its own inevitable doom.

## (2) THE PROBLEM SOLVED.

That problem of the ages was once solved. It was a Christian solution. Christ conceived it. He made it real. For two great centuries of human history men and women and little children, Jews and Romans, Greeks and Barbarians, actually did live together happily, and actually did work together helpfully, through all the relations of every-day life.

That first Christian solution was the dream of the ages. It was the haunting dream of saint and seer, made vocal in the angel-song of Bethlehem. It held the pregnant idea of a kingdom in which they are greatest who serve and they are kingliest who love. With that idea Jesus matched Caesar's supreme alternative, setting his kingdom-idea of love against the brute force of the world.

The most revolutionary thing in all history happened when that idea was released from the mind of Jesus of Nazareth. It contradicted, and it still contradicts, the dominating ideas of the world's philosophers, economists, statesmen. They said force rules; He said, ideas. They said self-interest is the supreme motive; He said, Love. They said being served is greatness; He said, serving. With that idea, as with a magnet, He touched the rubbish heap of life, drawing the fishermen of Galilee, the tax-gatherer from the place of toll, the

ruler who stole near by night, and the multitudes who thronged by day, the sisters from the home of love, and the Magdalene from the streets of shame. He called them one by one, that out of their regenerated lives He might create his new kingdom of ideas of love and service.

Slowly indeed that kingdom conception of Jesus dawned on the minds of men. Then as now the idea of external authority and worldly splendor held captive the imagination. His complaint was that they could not understand. Their dream was of a barbaric Lord of Hosts sending his all-conquering Messiah to overthrow the Caesars and give to them the thrones of judgment and the sceptres of imperial power. He came meek and lowly, representing God as Father, all men as brothers and himself as the whole world's Redeemer from sin. Almost to the last, in spite of parable, miracle and His own matchless personality, His conception of the kingdom was nothing to them.

At Caesarea Philippi the moment of illumination came. That supreme moment was indeed the Great Divide of the ages. The very record of it still throbs as with the sense of crisis. Jesus knew time was short. Gethsemane and the cross were in sight. It was now or never. He took the risk. He put the question: "Whom say men that I am?" "John the Baptist, Elijah, Jeremiah, or one of the prophets"—respectful but inadequate. He pressed the crisis question: "Whom say ye that I am?" On the answer to that question the world's fate trembled in the balance. With the accent of sudden and absolute conviction the answer came for the first time in history: "Thou art the Christ of God." The thing was done. The abyss between Himself and another mind was bridged. The Kingdom idea crossed the chasm. Done once, it would be done again. Done twice, it was done forever. "On that rock I will build my Church, and the gates of hell shall not prevail against it. The Kingdom! My Church! Go ye into all the world."

And they went—those first missionaries of the Christian faith. From Jerusalem they went to Judea, over the great Roman roads to the Provinces of Asia Minor, by the sea ways of trade to Corinth and Rome, and thence in every direction to Africa, to Spain, to Gaul. At all the great strategic points they founded social communities whose members claimed citizenship in the new kingdom of love and service. The thrill of a great emotion knit them life to life in the household of faith, made them members one of another, united them in devotion to a common Lord and in their partnership in the practicalities of every-day life.

That new society spanning the empire solved within itself all questions of race prejudice and class distinction. It had neither Jew

nor Greek, neither bond nor free. Old social classifications had no meaning. Old industrial relations of master and slave were transformed in a brotherhood of all under the mastership of one. As one family, rich and poor sat at their love feast. The abundance of the wealthy ministered to the necessities of those who failed. In their Christian socialism they distributed to each according to his need, and required from each according to his ability. No allowance was made for the social or economic parasite. No able-bodied man was allowed to eat bread by the sweat of another man's brow. And with the approved precedent of the laborers in the vineyard, by which even the handicapped workman of the eleventh hour was paid the penny needful for his daily wants, I doubt not they also had the minimum living wage.

And what did it all amount to—that redemptive evangel and that social programme? This: that little group of men who might have been swallowed up, they and their boat with them, in a wave on Galilee, carried their kingdom idea from the Persian Gulf to the Solway Firth, from the Rhine to the Sahara, and revolutionized forever the life of the world.

### (3) THE CHURCH'S SOCIAL APOSTASY.

In the light of that marvellous first achievement, why, then, the problem, the vexed social and industrial problem, of to-day? Why? Because of the Church's social apostasy.

The recognition of Christianity by the Roman Emperor resulted in the organization of the Church on an imperial scale, matching in pomp and circumstance the empire itself. The Church, indeed, became a department of the State. Its hierarchy ranked in wealth and splendor and authority with the great officers of State.

Two things happened: the bishops became absorbed in the mere machinery of the organized Church and lost the evangelic emotion, and the Church itself lost its primal social impulse. Having assimilated itself to the secular system into which it entered, the Church, age after age, stood for the defence of that system against the irresistible pressure of new ideas—social, political, intellectual, religious. On its defence, the Church always loses its power. Standing for things as they are, its eyes are blinded to things as they ought to be. It is the tragedy of Church history that out of the simple brotherhood of those first centuries there grew up a world-wide absolutism that still called itself Christian, crowned its chief priest with a triple diadem, and named him Vicar of Christ, but whose worldly ambition outshone the Caesars, whose cruelty out-Heroded Herod, and to whom the hungry sheep looked up and were not fed. And it is the eternal

hope of the Church, the mark of its divinity, that in every apostate age the irrepressible conflict broke out anew. In the darkest hour of night the lonely dreamer dreamed of day:

"Came the Vision, came the Whisper, came the Power, with the need,  
Till the Soul that is not man's soul was lent us to lead."

#### (4) THE MODERN SITUATION.

In the modern situation history repeats itself. The experiences of the Church of the post-Apostolic days and of the pre-Reformation age are repeated, in a less accentuated form, in the Church of the Reformation both in Europe and America. The Church, out of its revival, comes with its old message and its new vision, but in accomplishing its work it fits itself in, as by a law, to the life and institutions of its new situation. As in the past, so to-day, that process of assimilation brings elements of power and efficiency, but involves also compromise and weakness. The old fervor dies down; the power of attack is lessened, and once again the Church becomes the conservator of vested interests, and worships the God of Things as They Are. In a Europe of young nations and principalities there were established young national Churches of the Protestant order whose policy was dictated by the Prince of the day. In England the advantage of a National Church was offset by the obligation of the Crown-appointed Bishops to defend the divine right of the Kings, and to take sides with Tudors and Stuarts against the emerging rights of the people. No other Church of the Reformation was or is so genuinely democratic both in its spirit and in its instinct as the national kirk of Scotland, but even there the old law obtains; Prelacy and the divine right of Kings were renounced, but only to have the "jus divinum" of Presbytery declared against all other forms and creeds forever. A Presbytery in Dunfermline as good as unchurched the greatest preacher England ever produced because of his indifference to the century-old "Solemn League and Covenant." The evangelical Ralph Erskine himself refused to countenance the preaching of George Whitefield because Whitefield would not mix his gospel with the tenets of that out-of-date political-ecclesiastical declaration.

And what about America? Presbyterianism in America, both in the United States and in Canada, while it inherited much of what was best in the mother Church of Scotland, did not develop that sense of obligation for the life of the nation which made the Scottish Church the power it has been in Scotland's democracy.

The danger has been of American Presbyterianism losing its na-

tional outlook and becoming mere denominations of the intellectual and the well-to-do. It would be a calamity, atrophy in religion and disaster in politics, were the one Church whose creed and policy and history are all instinct with the genius and spirit of democracy to touch only at long range the industrial and social situation whose irruptive forces threaten civilization in both nations. All over America there has grown up an industrial absolutism often more baneful and more arrogant than any Stuart Queen. The call is loud for a John Knox or for a Church of John Knox to stand for the truth of God and for the rights of the common man, against the arrogance and tyranny of protected monopoly on one side and against the equal arrogance and tyranny of organized labor on the other.

The peril of the Church in Canada is not its poverty, but its abundant prosperity. Millionaires are multiplied, within the Church and without. Too often their millions are the unearned increment of gambling in the land God made for the people. Their wealth by land speculation, in city and country, is to-day a mortgage which to-morrow will crush those who must build city homes or must work the land, and out of it earn a living for themselves and their children. Will the Church again make compromise, accept the situation and defend things as they are? If she does, how then can she face with level eyes the problem of work and of wages? How can she make answer when those who must toil raise hopeless cry against the cruel wheels of our vast and heartless industrial machine? Having taken the ill-gotten gain from the revenues of oppression, how can the comfortable and well-to-do measure the agony of those whose alternative is starvation or sin? The Church and the well-fed and well-housed members of the Church do not mean to be cruel or unkind or unchristian. They do not think. They do not know. They do not see. What Lloyd George said before the prosperous Presbyterians of Edinburgh might fitly be said of many of the more prosperous Presbyterians of Canada: "The splendor of the sunshine of their lives blinds them to the suffering of humanity."

#### (5) FIRST PRINCIPLES AND FIRST PRACTICALITIES.

What shall we say, then, to these things? This, surely: the Christian Church, if in truth and in deed it would be really Christian, must go back to Christ and take up the Christ attitude to the whole social and industrial situation. What does that involve? Four things.

For one thing this: the Church must revise its programme in relation to those beyond its pale. What is the dominant note often

heard in the aggressive work of the Church? Is it not this: Multitudes of the working masses have deserted the Church; we must get them back again. Church effort is too often to get into the Church the men who are now in the street. Christ's effort, first and last, was to get into the men the idea, the love, the vitalizing power of the kingdom of heaven. The Church and membership in the Church are not ends to be sought, but means to be used. The purpose of Christianity, the purpose, too, of this Congress, is not to regiment all Canadians within the four walls of Presbyterianism, or of any other ism. The supreme purpose of it all is to get the redemptive evangel of the kingdom of heaven out from behind the Church's walls, to release it from the grave-cloths of custom and tradition, to set free its energizing and regenerative life in every social stratum and throughout the organized activities of the nation and of the world.

A second thing must be done: into the social order, into the Church and into the State, there must be brought back and made supreme the family idea, the brotherhood idea of Jesus and the early Christians. "All ye are brethren"; all ye Canadians, east and west, rich and poor alike, capital and labor alike. Among brothers there must be no boss. There is no place for the dictator, the monopolist, the master. President Woodrow Wilson is right, true to his principles of political democracy, loyal to his Presbyterian faith, when resolutely he declares: "I don't care how benevolent the master is going to be, I will not live under a master. That is not what America was created for. America was created in order that every man should have the same chance as every other man to exercise mastery over his own fortunes." And in the democracy of Canada the Church must lead the way. The masters must be dismissed from Church and from State, and the people set at liberty. One is your master. The bosses must go. Brotherhood alone can live when the truth has made men free.

A third thing follows: If society is to be a family, if industry and commerce and finance are a brotherhood, the Church must lay heavy emphasis on the social value of the redemptive gospel. The redemptive gospel! Its social value! I know quite well how some pulpits of the Church and some programmes of socialism stress and urge the ethical gospel. Believe me, to the man who is down there is no gospel, no good news, in the demand, Do right, unless it brings also the will and the power to do and to live right. To the social order that is deranged the ten commandments bring no hope, unless there is the recreative power of a new birth and the energizing motive of a compelling love. Self-respect breaks down, self-interest fails, duty becomes impotent, but the man whose life is haunted by the memory of a dying Redeemer is not only kept back from

much sin, but his own life is made redemptive to those who are lost. Talk of social radicalism! The radicalism of Jesus that cast seven devils out of one man, and that made the woman who was a sinner in the streets sweet as the ointment she poured forth, is forevermore the unmistakable hall-mark of radical social reform. And the Church itself, if it would uplift society, and all its members, if they would stand fast and prevail, must again be impelled, not by the maxims of ethics alone or by the calculations of self-interest, but by that primal and potent dynamic of personal redemption: "the Son of God who loved me and gave Himself for me."

One thing more and I have done: The power of the Church, if it would uplift the world, must be, not in its numbers, its wealth, its social prestige or its perfected order, but in its love for men. That love must be high if its reach would go deep. Its purpose must be pure if its lift would be strong.

Three years ago I visited the power plant of the Mexican Light and Power Company, at Necaxa, eighty-six miles out from Mexico City. It is one of the marvels of electrical engineering. There in the canyons and among the crags, the water of seven watersheds is gathered into huge reservoirs constructed high among the mountains. Down into the awful abyss, 1,470 feet, we went on an open hoist. Above rose the perpendicular granite circling in a vast horseshoe, over which a hundred Niagaras might have poured. At the foot of the precipice was the electric plant of the power house. The measure of its power was the height of its reservoir, 1,470 feet above. Its lifting power, its lighting power, its driving power, at the mines or on the railways or in the streets and homes of Mexico City, was measured by the height of its resources far up among the hills.

Men and women, is it not so with the Church, and so with our own lives? Love is the power that lifts, lifts the man, lifts society, lifts the world. There is no lifting power in a low or selfish or unworthy love. Only love that is high and holy and pure can lift the life that is down, erring, unclean. The height of it, serene, helpful, divine, is the measure of its downward reach and of its upward lift. There is no omnipotence "under the sun," but far above all suns, "hid with Christ in God," love has the power to lift, to light, to move the world.

## EVANGELISM



COMMUNION SERVICE.

*Communion Sermon* - - - - REV. GEO. HANSON, D.D.

EVANGELISM.

*Evangelism* - - - - REV. ROBT. JOHNSTON, D.D.  
REV. D. MACODRUM, B.A.  
REV. JOHN MACNEILL

## COMMUNION SERMON.

REV. GEORGE HANSON, D.D., MONTREAL.

I WONDER was there ever held in the history of the Church communion service like the present? Certainly so far as the numbers attending are concerned, I can recall no parallel to it. May the spirit of devotion and love, characterizing our observance of the holy feast, be as marked as our numbers are impressive! Not as an occasion for an imposing display of our Presbyterian strength, but as an opportunity that may never occur again of Christian fellowship in humiliation, penitence, and re-consecration of ourselves and of the Church that we represent, let us use this sacred hour in waiting earnestly on God.

As a guide to your thoughts this morning, let us take the words you will find in this 12th chapter of John at the 32nd verse: "I, if I be lifted up from the earth, will draw all men unto me." For convenience sake we shall divide what we have to say into three parts: first, we shall speak of the *Optimism* of Christ ("I.....will draw all men"); secondly, of the *Egotism* of Christ (I, if I.....unto me), if I may use the word of Him without irreverence; thirdly, the *Magnetism* of Christ (Lifted up.....I will draw).

I. *The Optimism of Christ*.—"I.....will draw all men")—The plots of His foes were coming to a climax; the net of conspiracy was closing round Him. The raising of Lazarus, narrated in the previous chapter, had brought the controversy between Christ and the Jewish authorities to a very sharp and definite issue. The recall of the dead to life had made a profound impression on the public mind, and many were being influenced to revise their wholly unfavorable or inadequate estimates of Jesus. Quite frankly the chief priests and their coadjutors declared that stringent measures must be taken at the earliest possible moment to check this growing popularity, because, they said, "if we let Him thus alone, all men will believe in Him; and"—this was their chief dread and the key to their fierce enmity—"the Romans will come and take away both our place and our nation."

At the suggestion of Caiaphas, who declared that it was better that one man should die than that the whole nation should perish, they came to the conclusion that the only way to save the state from destruction was to put to death the aspirant to messianic honors, otherwise the pretensions of the Nazarene might gain uncontrolled ascendancy over the common people and produce a widespread spirit of revolt against the sovereign power of Rome, which would only

bring ruin on the nation at large, if Jesus of Nazareth, either through personal ambition or religious fanaticism, summoned His followers to arms to assert their independence. "From that day forth they took counsel together for to put Him to death."

All this was known to the Lord, and, although He was welcomed, when He came to the feast, by a great crowd of well-wishers, who escorted Him with many a "Glory Song" into the city, He felt that His hour was really come, and braced Himself for the approaching ordeal by reminding Himself that self-surrender is the condition of life in its fulness, and death the appointed pathway to victory. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "I, if I be lifted up from the earth, will draw all men unto Me."

Nothing is more striking than the way in which Christ here and elsewhere rises above His immediate surroundings and anticipates for Himself and His cause world-wide recognition and triumph. Outwardly it looked as if all for which He had labored and hoped were coming to an inglorious end. But He sees in what seemed disaster not the end but the beginning. His death, His cross, for Him spelt not defeat but victory. Listen to His words of assured hope: "If it die, it bringeth forth much fruit." "Now is the judgment of this world: now shall the prince of this world be cast out": "I, if I be lifted up from the earth, will draw all men unto me." That is not the language of a beaten man, but of one before whom the forces of darkness were already in full retreat.

The nearer death comes, the brighter shines His confidence in the glory that lay beyond its darkness. Go into the upper room and hear Him as He talks to His disciples and as He prays to His Father on the very night of His betrayal. He knows that the shepherd is to be smitten, and that the sheep are to be scattered. But does He speak as one perturbed by the prospect? Does He ask for sympathy or solace? No! He is the giver of comfort, not the recipient; the subject, not the object, of compassion: "Let not your heart be troubled;" "Peace I leave with you;" "Be of good cheer, I have overcome the world."

He embraces the whole world in His thoughts and prayers; He assures His sorrowing disciples that the Spirit, Whom He pledged Himself to send, would convince the *world* of sin. In His prayer of intercession He speaks of having power over *all flesh*, that He should give eternal life to as many as God had given Him; and looking far into the future He pleads, not only for the little band before Him in the supper-room, but for all who should believe on Him through their word that "they all might be one," so united in brotherly love that

the *world* might be arrested by the unwonted, unearthly spectacle, and believe that God had sent Him.

There was in His immediate surroundings and experiences nothing to encourage, but everything to discourage and contradict such predictions. Yet He boldly, constantly, prophesied that His cross should be His crown, and that His name, however despised and derided by His contemporaries, should be heralded with honor to the end of time and the farthest limits of the earth.

Have not His anticipations been verified to the full? Whose name is more revered than His? Whose influence is wider or deeper? Whose teaching can compare with His in the place of honor that it has won and held for centuries?

Men say the age of prophecy is past; but here are specific prophecies, Christ's own predictions, explicit or implied, regarding His perpetual and universal supremacy, which are receiving ever more striking fulfillments. No mere human prognostications could have forecast such a future of greatness from such beginnings, and no power of man could, unaided, have brought about the accomplishment of such dreams of immortal renown. How was Christ able to challenge the whole course of history to refute His expectations, and how has His word stood the supreme test of wasting, pitiless time? There is but one answer: This is the finger of God; heaven and earth shall pass away, but Christ's word shall not pass away. Is there not a summons in this to us to take heart in our Christian enterprise, whatever the temporary checks and repulses we may receive? Depression, not to say despair, in regard to the progress of the kingdom of God—whatever enemies, difficulties, and disappointments confront us; however weary our work and slow our advance and defiant our foes—is incompatible with faith in Christ; it is rebuked by the whole history of Christianity. We can never be in a worse plight than that which stared Christ in the face in the long ago when the enmity of man was compassing His destruction. Yet He never faltered in His assurances of ultimate conquest. He always spoke, even when the dark shadow of the cross fell athwart His path, as one at whose feet the world already lay prostrate and adoring. Let us catch His spirit. Difficulties may arise, will arise, to arrest our progress; defeat may come, will come, to confound us and put us to shame: disaster may overtake, will overtake, us, and well-nigh drive us to despair. But let us be of good cheer. The Friday of crucifixion is always followed by the Easter of Resurrection. Neither Christ nor His Gospel, nor His Church, can be holden of death. The Church of God may have its humiliations, but it will also have its days of coronation and times of refreshing from the presence of the Lord. There may be the long silence of winter, leafless, songless, sunless, when the cold blasts of unbelief and unspirituality sweep over the land, and scarce a token of

life is seen in the bleak and barren earth; but if the Church has its winter, it also has its spring, when the mountains and the hills break forth before you into singing; it has its summer of flowers, fragrance and fruit; and it has its autumn and the golden glory of harvest. Have faith in God. Seed time and harvest shall not fail in the kingdom of grace any more than in the kingdom of nature; there shall be in endless succession, year by year, seed for the sower and bread for the eater.

II. *The Egotism of Christ.*—("I, if I.....unto Me.")—What emphasis He places on Himself! How constantly here and elsewhere He holds Himself forth to man as the supreme object of faith and love!

He proclaims Himself as the last and greatest gift of God to a perishing world—"God so loved the world that he gave his only begotten Son."

He declares that a man's attitude towards Himself determines his destiny—"He that believeth on the Son hath eternal life; he that believeth not the Son, shall not see life."

He invites the world to come to Him for rest and satisfaction of soul—"If any man thirst, let him come unto me, and drink." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

He arrogates to Himself the Divine right to judge men's characters and decide men's fate, when He asserts that "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

He announces that the supreme function of the spirit of truth should be to "convict the world of sin," because it refused its homage to Him.

He assumes Himself to be so perfect a representation of God that to hate Him is to hate the Father.

He claims equal honor with God in the unqualified declaration of right that "all men should honor the Son even as they honor the Father."

He asserts His pre-existence in the prayer He offers in the Upper Room—"Now, O Father, glorify thou Me with thine own self with the glory which I had with thee before the world was."

He sets Himself forth as the only medium of communication betwixt heaven and earth—"I am the way, the truth, and the life: no man cometh unto the Father but by Me."

He claims the power of life and death as He stands by the grave of Lazarus—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

His final charge to His followers is as the manifesto of a King of Kings—"All power is given unto me in heaven and in earth. Go ye,

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Who is this who claims omnipotence, omnipresence, and the right to legislate for the world finally and for ever? These are the most colossal pretensions ever set up by any being; yet Christ makes them calmly, consistently to the end. We get accustomed to them and accept them as a matter of course. But suppose they were made by a merely human teacher or prophet however great or good; suppose that an Elijah, or an Isaiah, a John the Baptist, or a Paul the Apostle, a Socrates or a Buddha, a Luther or a Knox, issued a proclamation to mankind, declaring himself the "light of the world," "the way," the only way, of approach to God, and inviting all men, of every race, class and condition to come to him for life and peace eternal, would not such language on human lips excite intensest abhorrence or unmixed pity in our breast? Would it not, by the very extravagance of its terms, argue its blasphemy or its insanity? How, then, do we hear such claims from the lips of Christ without a shudder? If He were not all He claims would He not be at once convicted of egregious conceit, or daring impiety, or sheer fanaticism?

Now we can subject these gigantic claims to a decisive test. Suppose that Christ was not all He claimed to be; suppose that He was only a man, whatever His genius; suppose that in the life He chose to follow, in the doctrines He gave the world, and in the demands He made on men's allegiance, He was either only playing a part, or the victim of some delusion: either a schemer or a fanatic; either an adventurer or a visionary; is it not certain that His character and testimony would have broken down hopelessly at some point or other, and that He would have been guilty of saying or doing something that would at once have stamped Him as of the earth, earthy? However adroitly He might have planned His scheme, if He were a clever trickster; or however sincerely He might have believed His hallucinations, if He were a deluded dreamer, his cleverness or His infatuation would most certainly have stumbled somewhere into some blunder or grotesqueness or extravagance, so palpable and glaring that the baselessness of His pretensions would be patent to the most unsophisticated. Could you imagine a mere man, yet one who claimed to be the Son of God, one who held Himself forth as the manifestation of the Divine, a perfectly Holy Being, separate from sinners, yet compassionate to the worst and most forlorn of human wrecks; can you imagine one with such a character to maintain, and such a spirit to exhibit, subjected to all the tests to which Jesus was put during His life of trial and shame, yet bearing Himself with such consistency from beginning to end of His tragic career that never, even in the

acutest crisis of His life, did He utter one word or do one act so plainly incompatible with His lofty claims that men could not but recognize the folly or the audacity of His pretensions? How is Jesus of Nazareth going to play successfully the role of the Son of God and Saviour of men if He be not the only begotten of the Father? How is a poor Nazarene villager to make men worship Him? How is a humble carpenter to acquit himself through the thousand and one hazards of his life in such wise as to convince men of His divine authority? He is to pass through every phase of honor and dishonor; He is to have experience of every class of man, and every condition of life; He is to mix freely with the common people; He is to stand before high priests, governors, and kings; He will have to deal with rich and poor, learned and simple, good and bad. He will be seen in the house of mourning and be tested there—what will He say to weeping Mary and Martha? He will be found at the board of the wealthy Pharisee—how will He bear Himself under the keen scrutiny of his unsympathetic host? He will have the outcast and degraded coming to Him—how will He address them? He will be called to converse with the serious and honorable inquirer—how will He talk to Nicodemus the Senator? He will have hypocrites approaching Him with a reverence they do not feel—what will He say to the formalist and the pretender? He will speak in private to His disciples as friend to friends—what will He tell them? He will have crowds hanging on His lips—how will He stand the temptations of popularity? He will have a rich man asking His help for a dying child, and a blind beggar entreating Him to restore his sight—what will be His attitude to the wealthy Jairus and what to the mendicant Bartimeus? He will have His days of fame, when men offer Him a crown; He will have His times of utter friendlessness, when not a man stands by His side, and a Barabbas gets sympathy where He gets none. How will He acquit Himself when He is being smiled upon and flattered? how, when the men who once applauded and acclaimed Him hiss their malice in His face, and laugh and jeer as they drive their huge spikes through quivering hand and foot? Don't you think such experiences and vicissitudes as Jesus had were a very searching test of His integrity? Is it not certain that if He had not been all He claimed to be He would have shown somewhere some weakness, some loss of self-control, some obsequiousness, some vanity, some susceptibility to human flattery, some spirit of compromise, some shallowness, some ignorance so marked, so flagrant that no one could doubt the earthliness of His origin? Surely, in the numberless, ever-varying circumstances in which He found Himself, and in the wide range of subjects that He discussed, some word or sentiment would have fallen from Him to convict Him of pride or folly. But you search in vain for any such incriminating, compromising word or deed in the life of Jesus Christ.

Century after century His character and the evidence establishing His title to be the Son of God have been subjected to the keenest scrutiny. Every witness in His behalf has been examined and cross-examined with pitiless severity. Every passage in His life, every word He uttered has been tested in the fiercest fires of criticism. What is the verdict? The verdict of the last days is the verdict of the first days—"I find no fault in Him." Jecky and Pilate join hands across the ages—Christ is "the highest pattern of human virtue and the strongest incentive to its practice." Christ is the flawless Christ. His life supports and confirms His claims. He is the Son of God, the Lord of Glory, and the Saviour of the world.

Thou, O Christ, art all I want:  
More than all in Thee I find.

III. *The Magnetism of Christ.*—"I, if I be lifted up, will draw")—Christ makes His power to "draw" man depend on His being "lifted up." It is not "*though* I be lifted up" or "*when* I be lifted up," but "*if* I be lifted up." He was to win, not in spite of His cross, but by means of it. His death was to be the very condition of His success: His cross was to be the magnet to attract the world. In the sky there is a certain point towards which the trembling magnetic needle looks and strains. Carry the needle to the highest level of the atmosphere which man's daring can attain, and the thin slip of iron turns unerringly to the spot in the heavens where the mysterious attractive force resides. Bear the needle with you into the very bowels of the earth, miles beneath the surface; take it with you on the wings of the morning and dwell in the uttermost parts of the sea, even there the needle is thrilled by the unseen power that controls it, and across the fathomless abysses, up from the deepest depths, through the vast expanse of air girdling the globe, responds unfailingly to its authority. Such is the mystery of the lodestone and the magnetic pole, a mystery which no man can fathom.

In the divine astronomy of the Gospel scheme, there is one central point which has a commanding influence on human hearts; it is the cross of Christ. Explain it as we may, the cross is the pole of Christian faith. Christ said it should be so, and so it is. He exalted the cross to this eminence. "I, if I be lifted up, will draw." Such was His estimate of the significance and necessity of His death. It was not to Him the tragedy of His life, but its victory; not its termination, but its consummation. It was not a martyrdom, but a coronation. For ever to the end of time He has enshrined His own conception of the value of His death in this Holy of Holies of Christian worship—the covenant of the Lord's Supper. In observing this ordinance we show, show to the exclusion of all else, His death till He come. By that, and by that supremely, He asks to be remembered; by that, and



that supremely, He expects to overcome. And is it not true that the cross of Christ has proved the Gospel's chief weapon of attack? What Church to-day is the most alert and aggressive? Is it the Church that belittles the atonement of Christ? What churches are doing most for the reclamation of the lost and degraded? What churches are toiling most self-denyingly in the moral wastes of the city? Is it those that have eliminated from their creed the doctrine of a Saviour who died for sin? Are not such churches conspicuous by their absence from the vice-smitten, drink-sodden, poverty-stricken streets and lanes and alleys, where men and women are crying from the very depths for rescue and salvation?

Can you point to any heathen community that has been won to decency by any Gospel that had not at its very heart the story of God's redeeming love in the sacrifice of His Son? If you know of any, where does it exist? What Gospel took Carey, Ziegenbalg, and Schwartz to India? What took David Brainerd to the natives of North America? What took David Livingstone, Alexander Mackay, and Bishop Hannington to Africa? What took Geddes and Paton to the New Hebrides? What took Morrison and Burns and Hudson Taylor and Griffith John to China? What Gospel made Luther, Calvin and Knox the liberators of modern Europe? What Gospel made Whitefield and Wesley the saviours of their country from moral and social ruin, no less than from spiritual death? Is it the Gospel of Christ, the illustrious Teacher? Is it the Gospel of Christ, the spotless Example? Or is it the Gospel of the pierced hands, of the head bowing under the load of a world's iniquity; of "the blood shed for many for the remission of sins"? There is but one answer—the answer given us by the feast whereof we partake to-day: "He who knew no sin was made sin for us." That is the magnetic pole of the Gospel.

Rock of Ages, cleft for me,  
Let me hide myself in Thee.

I feel strangely moved this morning to ask you to unite with me in a great act of solemn renewal of our covenant with Christ. I hope you will not count it presumptuous in me, a comparative stranger, inviting you to re-dedicate yourselves to your Lord's service and kingdom. If you approve will you hold up your right hands along with me and repeat these words after me: "Lord Jesus, we give ourselves afresh to Thee. With one accord we pledge ourselves anew to be obedient to Thy will. Conscious of our failure in the past to keep our vows, and realizing the frailty of our sturdiest resolves, the fickleness of our wayward hearts, we cast ourselves in all humility on Thy grace and strength. Adorable Lord, gracious and loving, keep us from falling or faltering. Hold Thou us up, for thus, only thus, we shall be safe."

## EVANGELISM.

REV. ROBERT JOHNSTON, D.D., MONTREAL.

**"Ye do show the Lord's death till He come."**

WE could find no more impressive background for the subject we are to consider this morning than the sacred ordinance of communion, in which we have just united; for this same thing that we have been doing is also that which, in all her ministry, the Church, alike through pulpit and pew, has been commissioned to do—to show His death till He come.

Three years ago, on a beautiful Sabbath morning, I found myself in an obscure village in the north of Italy. I do not know that beside myself there was another person in the village who could speak a word of English; and yet I got a sermon that Sabbath morning. Visiting a church at one end of the long winding street I found it over-crowded with worshippers; turning, I sought another at the other end of the street. Here the hour of service was past. Entering, I walked quietly through the aisles and at last approached the pulpit. Here was my sermon, for from the side of the pulpit there reached forth a hand roughly carved in wood, and the hand grasped a cross. As I turned away I said to myself, "This is the pulpit's work, be that pulpit Protestant or Roman Catholic; this is the Church's work—to hold forth the Cross to the world," and that, I venture to say to you this morning, is the supreme work which the Church of Christ is commissioned to do until her Lord's return.

May I say, lest I should be misjudged, that there is not a topic which has been considered on the floor of this Congress with which I have not the fullest sympathy and in which I am not profoundly interested. In every one of these matters relating to Church organization, and to Church activity, I believe; but no one of them can I accept as, in itself, the complete answer which the Church has to give to-day to the conditions that face us in the world. Our subject for this morning, however—Evangelism—I regard as fundamental and pre-eminent in the Church's programme. Fundamental, for only as every other effort of the Church is rooted in evangelism, and finds therein its inspiration and its force, can it succeed; pre-eminent, for only as other forms of effort contribute to this as their final objective are they of permanent value. These may be accessory, and incidentally important, but this, the work of Evangelism, which I understand to be the proclamation to the world of God's infinite grace in Jesus

Christ to sinners—this, I say, is fundamental, and, in its importance, pre-eminent.

There are certain conditions in the world around us to-day, and particularly in our own land, which are often referred to as presenting special difficulties to the Church in its work. There is the apparent unwillingness of young men to offer themselves for the work of the Christian ministry. There is, too, the greatness of the work, created by a rapidly-increasing and greatly-varied population in our land. And, further, there is the luxury of the present age, too surely enervating and corrupting in its influence.

What, I venture to ask, will answer, will absolutely and completely answer, these problems, and effectively meet these conditions? One thing, and one thing only—*The Gospel of Jesus Christ*. This, proclaimed in all its fullness, and this alone, is their one, their only, but, thank God, their adequate answer.

May I briefly enlarge this statement in relation to these three conditions that I have mentioned.

First, the present lack of men for the Christian ministry. It is not only the lack of men for the ministry that we deplore; it is the lack of Canadian men for a Canadian ministry. Recently, in one of our Canadian colleges, out of fifteen men, students for the ministry, one only was Canadian-born. In a district in the West, in which some seventy ministers and students labored, three only of these were Canadians. We welcome our Hansons, our Taylors, our MacNeills; we rejoice in the presence of these master-workmen among us, but Canada must find men for her ministry native to her own soil, born in her Church, educated in her colleges. (Hear, hear.) What will give these men to us? I appeal to ministers to whom I speak: What gave you the inspiration to the Christian ministry? How came the call to you, to the work that still holds you? Was it not when from your old evangelical minister you heard the well-known but ever-new story of God's grace to you, a sinner? That Gospel brought with it, to your heart, a longing born of its own joy, to give to the world what you had yourself received, the revelation of God's grace to you in your Saviour. Was not that the appeal, and that the constraining call? It has been ever so; it will be so again. It is the evangel that calls men to evangelism.

Or turn to what we speak of as "Our Foreign Problem." That problem, while it at times seems overpowering, is nevertheless inspiring. We cannot doubt that God is weaving upon the loom of these far-flung Provinces of ours, with the warp and woof of the hundreds of thousands who are coming to us from lands far scattered, the mightiest nation that the centuries have known. But to what end? Surely not with any local or selfish purpose in view. Canada, doubtless, is dear to God; but I tell you, when the Almighty with His hand

drew back the veil behind which this half-continent had lain for centuries, He set the stage for the last act in the great drama of human progress. He has the world in view; His purposes of good are for mankind. Dare we limit those purposes? The nations of the earth are coming. "On the east three gates, on the north three gates, on the west three gates, and on the south three gates"; and will you shut them? Are you going to exclude the peoples who are crying for deliverance from the oppression of the ages? Not thus can Canada contribute her part to the anthem of God's purposes of love for mankind. No policy of exclusion can she cherish: a better policy must be hers—the policy of evangelization. Here is the answer to "our Foreign Problem." A city without walls is the New Jerusalem to be, "because of the multitude of men and cattle therein," and its safety is in this assurance: "I the Lord thy God will be in her, a wall of fire for her protection round about." In that abiding, transforming presence is our security and our safety. Men of the Church of Jesus Christ, the Gospel that it is given us to proclaim is still able, as it has shown itself able in the past, to transform, to raise, and to renew!

And what of luxury, of fast-increasing wealth, of a prevailing materialism? My masters, I know of but one answer for these, and that is the Gospel of God's grace in Jesus Christ. This alone is powerful enough to lift any life, yours or mine, above the grovelling things of the world, and to relate it to the kingdom of light and life and truth. This is the miracle of it; there is something in the very abandon of God's grace, in its absolute munificence and freedom, that challenges any relic of nobility that may still be in the human heart. When nothing else will elicit response from the soul submerged in the world spirit, God's grace in Jesus Christ will reach even there. When a vision of the cross of Christ breaks upon a soul there is something in the human heart that rises responsive to its challenge, and answers its appeal.

So it is that I have confidence in the power of the Gospel to meet these conditions that so often create anxiety, as we think of our nation's future. Threatening these conditions doubtless are, but none the less splendid are the opportunities that they bring to the Church. "Speak unto the people that they go forward."

To such confidence in the power of the Gospel as I have asserted I am encouraged by a study of the record of the Church's triumphs in the past. Read that story, pregnant as it is alike with inspiration and instruction. Ask the historian in what period of England's history that land had sunk to deepest degradation, when indeed it seemed hopeless to dream of again calling her people to noble ideals. He will tell you that such a period was the beginning of the eighteenth century, when among the cultured classes atheism was rife, when the wealthy were given over to luxury, when the poor were depraved in

their tastes and brutal in their pastimes, when churches were empty, and politics corrupt. Then it was that in England there arose a band of men who believed in the power of the Gospel to regenerate, to uplift, and to renew. John Wesley and his band of followers, consecrated to one supreme work, went forth. They found England atheistic; they stayed not to argue for the existence of a God; they proclaimed His Gospel, they preached His Cross. They found the masses ignorant of the Bible and indifferent to religion; they waited not to argue for the Bible's authenticity or for Religion's claims: they preached the word and pressed its demands upon the hearts of men. They found the rich indifferent to the poor: they proclaimed one Saviour for all men, and at their penitent benches nobles knelt with colliers from the mines, and in a common salvation found brotherhood. History has recorded its testimony to the Evangelical Revival as one of the mightiest of all forces which have entered into the making of the greatest of modern Empires.

When the history of the nineteenth century comes to be written, prominent, if not pre-eminent, among religious and social forces shall be written down the work of the Salvation Army. Born of the Spirit of God in the hearts of its General and his devoted wife, the Army with its message of God's grace to sinners has flamed around the world, and has rallied to itself—nay, rather, has rallied to the Christ Whom it has proclaimed—a mighty regiment, recruited from the degraded, the sin-trodden and the helpless, that marches in the very vanguard of the forces of righteousness; as these follow their divine Lord along the pathway of sacrifice and service for the conquest of the world. Central to all these forces that have thus been rallied, to all gifts that have been laid upon the altar of devotion, to all agencies employed, has been the message of the Cross, of the Christ Who died to save, of the blood that cleanses. This message has resounded from the Army's drum-beats, it has echoed in its war-songs, it has flashed from the scarlet of its marching hosts and from its blood-red banners, it has throbbed and thrilled in its hallelujahs, and has sobbed in the whispered prayer of its penitents.

"I'm saved, I am, I know I am,  
I'm washed in Jesus' blood."

"At the cross, at the cross, where I first saw the light,  
And the burden of my heart rolled away."

Artistic? Hardly. Aesthetic? Possibly not. But in renewing power, in power to lift the degraded, to raise the besotted, to cleanse the sinful, to lead men on and up to the throne of God, it has done what all the art of the world and the aestheticism of the world and the

philosophy of the world have failed in all the ages to accomplish.

"In the cross of Christ I glory;  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

Brethren, we have a cure for the world's need. Recall how the demon-possessed lad was brought to our Lord. They had tried everything else, all manner of expedients, every kind of earth-born method, for his cure, and these had not availed. They brought him to the disciples, but even they could not cast the demon out. "Bring him," said the Christ, "unto Me," and when *He* said, "Come out of him," evil fled, the boy was freed, the cure was complete. Or think of the Gadarene demoniac! His home was desolate, his wife, once tenderly loved, now dreaded his approach; his children feared him; his life was in ruins. Into that ruined life Christ came with renewing, transforming power. Himself changed, all life to which he stood related was changed: all things became new. These are not only the history of individuals, they are illustrations of Christ's method of reforming and transforming social conditions. The Gospel, and the Gospel alone, touches life at the quick.

Brethren in the ministry; men and women of the Church of the living, reigning Christ, we have pledged ourselves in the sacred ordinance of this morning to go forth and "To show the Lord's death till He come." Let us be faithful to our purpose. O Church of the living God, come back to thy work!

What is to be said as to methods? Every method that is consistent with the Gospel that we proclaim may surely be employed. Let us be ready to welcome the extraordinary and the occasional, as well as the normal and the constant. Let us pray for continual revival and expect it. To this end let us mould and shape our ministry; but let us not refuse a welcome to those chosen leaders endowed with special gifts, whom God in His grace may raise up in the Church from time to time. God is not limited to a particular method. We cannot schedule the movements of Jehovah, according to our petty preferences.

We frequently hear it said that we never again shall have a revival of the kind with which the Church has been familiar in the past. I do not know as to the truth of that. It may be so, but I am not going to shut even that out. I cannot dictate to my Lord, or foretell the manner of His going forth. "Oh, that Thou wouldest rend the heavens and come down!" cried the prophet. "Come as Thou wilt," he seems to say; "find Thine own stairway; only come." That is the attitude, that the spirit, in which we must wait.

I read the other day that the next great revival would be ethical

rather than evangelical. I cannot believe it. Sinai can never be placed in front of Calvary. The tables of the law can never supersede the evangel of the cross. Ethical reform, in the future as in the past, must find its inspiration and motive in evangelistic message. The cross and its message have always been the inspiring motive, not alone of every great religious revival, but of those mighty movements of nations as well that have made for the freedom and uplift of the people. The movement that gave to England the Magna Charta sprang out of a religious revival. The Petition of Rights came from a similar movement. I do not recall a single great movement in the history of our empire which has told for the larger liberty of the people and their relief from some form of oppression that has not, directly or indirectly, found its beginning and inspiration at the cross of Christ. Evangelism has victories to record which it need not hesitate to recount.

May I briefly mention three particular methods of evangelism possible to the Church always and in all circumstances.

First, *the regular ministry of the Word*. My brethren, let us give to our work, to our pulpit messages, to pastoral visitation, a spirit and tone of evangelism. Let us inspire it and permeate it from centre to circumference with the evangelistic note. I believe in other methods, in special methods, in extraordinary methods; but I believe, above all, in the constant evangelism of the regular ministry. I am confident that if we will but seek earnestly to cultivate this, and, as the great apostle did, not alone in the place of public assembly, but from house to house, make evangelism our aim, we will find that in the ordinary ministry there are abundant channels for the prosecution of this work, so supremely important. As Dr. Joseph Parker used to say, "The preacher, for a night, may pitch his tent elsewhere, but the place for him to build his house is on the hill called Calvary."

As a second method, let us endeavor to co-ordinate the work of all our Church activities to this one supreme end—the making known to every lost man whom the Church can reach the message of God's grace in Jesus Christ. It is for this that each one of them exists—the Sabbath School, the Missionary and Dorcas Societies, the Society for Social Service. All should have this as their supreme objective. To impress them with this spirit, and to direct and co-ordinate their efforts to this end, is our work. The pulpit must strike the keynote, it is theirs to produce the splendid harmony. If in all our congregations we will, during the coming year, set ourselves with heart and soul to the supreme work of the Church in bringing those whom it is our mission to reach to a personal and responsive knowledge of the Christ Who died to redeem them; if all our societies, our agencies, and organizations will unite to that one end, definitely,

earnestly, prayerfully, then, as never before in our land, we shall see extending and advancing the kingdom of our blessed Lord.

And lastly, let emphasis in this work be placed upon the effort of the entire membership of our Churches. This field of personal evangelism is a form of Christian activity which calls for increasing emphasis and for greater prominence in the thought of the Church. Some of us may be far from being experts in social effort; we may be unfamiliar with, or even distrustful of, the powers of legislation, or at best we may be ignorant of the methods of securing such; but among the other attractions of the Gospel story is this, that every soul that for itself knows Jesus Christ as Saviour and Lord, by that very knowledge is forthwith equipped for immediate service. The evangelizing force of the Church is its entire membership. John Wesley understood this, and the strength of Methodism in the days of its most splendid conquests was in the evangelizing spirit that pervaded the whole membership of the Church. That membership counted itself, by its knowledge of Christ and His salvation, commissioned,

**"To make known to all around  
What a dear Saviour it had found."**

There came into the membership of our Church last Sabbath a man who is doing as fine a work for Christ and for men as is being done in any part of this great Dominion. Twenty years ago he was a bit of moral driftwood tossed from place to place on this continent. He had inherited a fortune, but had squandered it: he made another, and spent that; again he secured a competency and again lost it. Then, when ruined, dissipated and penniless, the keeper of a saloon in Seattle, around which he was loafing, said to him, "Fraser, you are no good, you had better get away from civilization." Some Indians were making ready to leave for their hunting-grounds. For a trifle they agreed to take the discouraged man with them. Half-drunk, he tumbled into a canoe and was carried some hundreds of miles up the coast. There he lived for six months, hunting, fishing, living close to the streams and the woods and the winds, giving environment a chance, until it seemed to him that his blood was cleansed, his body renewed, his whole being freed from the taint of liquor. The old appetite seemed gone; he felt able once more to face life. Confident, fearless, he returned to Seattle. In three hours after reaching the city he was too drunk to sign his name in the hotel register. Again he drifted from place to place, steadily sinking lower, until at last, friendless, penniless, hopeless, he reached Montreal. No pawn shop would have given him half a dollar for all that he possessed in the world. He was at the bottom.

One evening a Christian lady invited him to a meeting which some young men had started and were themselves conducting, telling as they



were able the story of Christ's power to save. He came; he met with the Christ who still has power to redeem, and whose blood can cleanse the vilest. In Him he found a Saviour who not only freed him from all desire for drink, but who has made him one of the mightiest influences for good in our whole city.

Can you measure even in imagination the influences which those young men set in operation when they opened their mission and joined heart and hand to tell men of a Saviour? Can you suggest any power or influence except the Gospel of the crucified Christ that could work such transformation?

I hasten to a close. Men and women of Canada, we want our land for Christ. We covet the tribute of her wealth and greatness for our Lord. British Columbia with willing hand and eager heart must bring her gold and treasure; our prairie provinces must bring their golden wealth of waving grain; our inland seas, freighted with the fruitage of a continent, must sing to the accompaniment of Niagara's orchestra the praise of the Christ of Galilee; our provinces by the sea will take up the strain and echo it to distant shores, till from sea to sea across our wide-flung land and on around the world shall be sung the praise of Jesus our King, and on the brow once pierced for us with cruel thorns shall be placed the crown of the kingdoms of the earth.

"Oh, dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

Saved! Saved with His full salvation! And in that salvation, made known in the Gospel of God's infinite grace, our land shall find her crown.

## EVANGELISM.

REV. D. MACODRUM, B.A., MONCTON.

I ONCE had the pleasure of assisting at the capture of a twenty-two foot boa constrictor,—the pleasure of assisting at a distance, you understand; much as certain Church members assist the Church. The captors told me—though I am not vouching for their knowledge of natural history—that the boa constrictor eats a sheep, a goat, a deer, or some other tidbit, once in six months and loafs the rest of the year. It is a long time between meals for the boa constrictor, but it suits him. Human souls cannot thrive so. A New Brunswick bear puts on enough fat in the summer to last him all through the winter; but he comes out in the spring lean and wicked—the only safe way to address him is through a rifle barrel. I have known communities where the people feasted on special services all winter and fasted all summer. They, too, were lean.

These observations lead me to remark that the Evangelism that counts must not be spasmodic. Do not accuse me of crying down special efforts. God knows we need them; but the special effort must be regarded as an emergency contribution and not a permanent policy. Much trouble has arisen from confounding the two. For myself, I am somewhat broad, and I believe in both; but I want to be sure that the policy of Evangelism to which the Church commits herself is sufficient not only to turn the flashlight on, but also sufficient to keep the light burning so steadily and brightly and strongly that there shall not be an inhabited corner in the land, however remote, nor any slum in our cities, however deep and foul, into which the light of the grace of God manifested in Jesus Christ the Lord does not shine. That I regard as the first requisite in any scheme or policy of evangelism worthy of our Canadian Presbyterian Church.

Now, sir, the subject of Evangelism is of absorbing importance, sufficiently important by itself to occupy the whole time of this great Conference, and I should like to speak of many things. I should like to speak of the necessity and the possibilities of Evangelism in the great West, with its polygot population, its wheat and its town lots, resting in sweet seclusion far from the busy city's crowded streets; and I should like to speak in like manner of the East, with its rising industrial centres already attracting a considerable foreign population. In Sydney alone, thirteen languages were spoken last fall, not counting the original Gaelic. I should like

to speak of all this, but my time is limited. You see I am in a strait between Dr. Johnston on the one side and John MacNeill on the other, and in this theological sandwich I scarcely know whether I am the meat or the mustard. Therefore, I shall content myself with emphasizing two or three phases of evangelism which I conceive to be practicable both in the East and in the West.

(1) And first, I wish to emphasize the importance of Lay Evangelism. Somehow by the grace of God the whole Church must be got to work. The membership must understand that the Church is not merely a flock to be shepherded and coddled, but a force to subdue the world for God and righteousness. To-day, a few elders, a few Christian men, and a larger number of Christian women are working; but the great majority are sitting in the carriage lustily crying, "gee! haw! get up! whoa!" while the minister is straining his heart out in the traces. But the preceding sessions of this Conference have made it clear that we have reached a grade up which the minister alone, though he sweat blood, cannot pull the carriage. For humanity's sake, let them get out and pull or push. If they can't or won't do either, get them out anyway. A minister once came to a brother minister, saying: "We have had a glorious revival in our Church." "Indeed, so glad to hear it, brother. How many did you take in?" "Oh! we did not take any in, but we put a big crowd out." That kind of revival is needed sometimes.

Our ministers would accomplish more if they attempted less. I once knew a minister who had fourteen regular preaching appointments each week—he is dead now, poor man; so is the congregation—it pre-deceased him. Do not our Christian people understand that effective evangelism is impossible without a strong ministry, and do they not know that a strong ministry is impossible unless they get off the waggon and into the traces and give the minister an opportunity to refresh his soul in communion with God and the study of His word? Until the men and women of our churches awake to the duty and privilege of service, the wheels of the chariot of God must creak, and men and women who might be saved will be lost.

Every Sabbath in the year there are many closed churches in the land. In winter time, especially, a silence as of death pervades many a community. Not a few of these churches are within easy reach. Their shut doors and silent pulpits are a standing reproach to the Christian men and women of our churches. Why should not gifted elders, and men—yes, and women—give service in these churches every Lord's Day? Their faces would be as the face of an angel of God to men and women hungering for Christian fellowship. Must we call the Korean Christians to be our instructors? There, men and women spend days and weeks going through the country proclaim-

ing the Evangel. Why should not our Christian men and women do likewise?

Do they plead lack of talent? Note the loosening of the tongues during a political campaign. Attend one of the many women's meetings, and behold the gifts of God. Why cannot some of this talent be utilized in our destitute communities and in our silent churches appealing in mute helplessness to Heaven for a morsel of the Bread of Life?

One difficulty in the way of such effort is that many of our churches and more of our Church members are hamstrung with regularity and spurious religious respectability. We must do things just so, and things must be done only by men who are just so. Unless men and women can talk of their Alma Mater, they must not speak of their Father in heaven. Some are afraid of mixing the order of service. Why does not the Grace of God pull us out of some of our ruts? In many churches even the order of service has not been changed for a dozen years. "Decently and in order" has become a fetish. If I could do nothing else, I would pronounce the benediction in the middle of the service, or at the beginning, rather than tramp in the same tread-mill Sabbath after Sabbath and year by year. Anything to suggest that we are alive. Oh, that the energies of our Church were set free, then we should have a force that would win the world! Our Church is a sleeping giant.

(2) I want to put in a word for Conversational Evangelism. What new fad is that? It is not new, and it is not a fad—it is only a remembrance of the Day of Pentecost. Those tongues as of fire indicated the instrument by means of which God meant the gospel to reach the world. By conversational evangelism I mean talking to a friend or neighbor about the goodness which one knows to be good and true in one's own experience. It is that kindly invitation to share a blessing that is natural between friend and friend.

Go back to the early days. Was it not through Conversational Evangelism that Christianity spread at the first? There were not many great preachers then; large audiences were rare. Peter in Jerusalem and Paul in several cities had an opportunity or two to speak to great crowds. But the preaching of the gospel that is recorded so often in the Book of Acts was far more generally the personal word of glad announcement in the market place, from house to house, or in occasional conversation, than such public exposition of truth as we mean to-day by the expression "preaching."

There is nothing mechanical in what I plead for, no impertinent buttonholing; it is simply giving expression in conversation with friends and acquaintances to that in which we are most deeply interested. The simplest cannot go astray. It is the most natural thing in life to speak of what is really interesting us. If you have met a

Prince Edward Islander here, a thousand to one he talked "foxes." Yesterday a Western man enlightened me on "real estate." The men of the East talk of factories. At the present time it is the correct thing for every village down there to boost its industry. We speak of the things we are most interested in. Why should we not? They are tugging at our heartstrings; and I am only following the natural law of human interest when I plead for a larger use of Conversational Evangelism.

This kind of Evangelism can be carried on wherever there is one Christian to initiate it. I would rather have a few men and women in my congregation so full of the love of God, so surrendered to Christ that He spake through their every act and word as they came in contact with their associates, than many professors of Evangelism. I speak from experience. I remember a series of services in my congregation, conducted by one of the world's renowned specialists. I am not going to utter a word in discouragement of these services or their results. We took many in, and many of them took us in. But I have a young girl in my Sabbath School who took a class of little children out of the infant room. She kept with them, and to-day every single member of that class is teaching in our Sabbath School. It was not so much her teaching; but without knowing it she was a conversational evangelist. Some one has wisely said: "When you save a man, you save a unit; but when you save a boy or girl you save a whole multiplication table." That's the kind of Evangelism that yields choice fruit—hand-picked fruit. It is the kind of Evangelism that makes for congregational efficiency, for often every one so secured is a worker. Judging by the common practice of the Church at the time, when the Master called for laborers He wanted men and women who were willing to engage in Conversational Evangelism. And such Evangelism will tell to-day. When men and women are saturated with the love of God; when the marvels of redemption thrill them; when all life is dominated by Jesus the Lord; when every thought is brought into captivity to Christ—then the problem of Evangelism will be solved, for all the Lord's people will be what He wants them to be—His messengers.

It may be that even the minister can do his best work along this line. We want to know how to garner the harvest for which we naturally look after seeding. Without disparaging other methods, Conversational Evangelism suggests a method. Here it is: Let the minister from communion to communion keep a list of those whom God has laid on His heart. Then let him watch for conversational opportunities. They may not come every time you meet your man, but they will come,—on the street, in the office, in the shop, in the home. When God points to the opportunity, seize it. This may be harder work than preaching, but the rewards are in proportion.

(3) If I have another moment, I want to devote it to Educational Evangelism. That suggests the public school. Why should not the public school be made an instrument of Evangelism? I know at least some of the difficulties, but is it not possible that we have surrendered too easily our opportunity in the public school? Can it be won back? Are we satisfied with an education that ignores character, or do we regard character as the highest product of education? If we do, are we content to eliminate from the curriculum the truths of Christianity—the most potent force of all in the making of moral character? I am more and more firmly convinced that we cannot afford to ignore the public school from any statesmanlike policy of Evangelism. At least one branch of the Christian Church is awake to its importance, and, if I am not mistaken, we have reached the point where strong and persistent action is demanded of us.

The home and the Sabbath School, however, are the choice fields for Educational Evangelism. Of all the delusions launched by the devil, none has been more potent for evil, none more disastrous in its fruits, than the delusion that children cannot, or should not, be brought to decision for Christ in the early years. We speak of allowing them to choose for themselves, but we are only screening our own faithlessness, which we further excuse with a colorless expectation that they later on may be lassoed in a revival. It is the devil's doctrine and has drugged thousands of parents into religious insensibility to the loss of their children's souls. Catherine Booth vowed that she would never bear a Godless child, and God honored her faith, as He waits to honor like faith in every parent. But we must begin with our children where Catherine Booth began. Such faith and such effort are in line with God's purpose—that the children of a Christian parent should be His from the first. Let Christian parents so live before their children as to convince them that they regard their religious interests as of overwhelming and superlative importance—immeasurably more important than getting an education, or securing wealth, or owning an automobile, or any temporal advantage or position whatsoever. Let parents stamp this conviction indelibly upon their offspring while they have the opportunity, in impressionable childhood. Then let the Sunday School, under consecrated, intelligent leadership, guide and supplement—not supplant—the home, in teaching the eternal verities of our holy religion; so shall we have, in the sons and daughters of our Christian homes, a disciplined force that shall evangelize this our land and carry the light to the utmost ends of the earth. The Church that carries the Evangel into all the world will begin with the home.

## EVANGELISM.

REV. JOHN McNEILL, TORONTO.

MR. CHAIRMAN AND FRIENDS,—This talk of not being heard reminds me of what occurred one day in a great gathering like this. Word was sent to the platform that the speaker was not being heard. The speaker (a cunning old Presbyterian) set a trap, and a number of people walked into it. "Will all those in the back gallery who do not hear me raise their hands?"—and a number of hands were raised. (Laughter.) I like to see a joke struggling through a Presbyterian crowd. Perhaps it goes quicker through other heads, because it has not so much to go through.

But all this talk comes off my time. I am not a bit sorry for that, though. I am speaking quite seriously. I am sure we all share the anxieties of the Chairman and of the Executive. We have been extra long-winded to-day and somebody must be extra short. I will be glad to be that person, or at any rate to try; besides, I must close and get away to a marriage—for a marriage cannot wait.

## EVANGELISM.

I am not sure that on either side of the Atlantic the Church has faced its relationship to the evangelist. We all believe in him, of course; we use him at any rate. But how does the Church stand to him? I think there is a screw loose somewhere there. For example, see how we do in regard to the professors. A man as a student, we will say, has made a name for scholarship. It is known after he has left college that he has kept up his reading, that he has published something, that he criticizes theological works, and keeps himself to the front in that way. By and by an occupant for a theological chair is wanted. What happens? The Church by its college committee (I am speaking of things at home) the Church by its college committee, so to speak, goes to this man openly, avowedly and honorably, and says to him in effect, that he has proved himself a scholar, and tells him to develop along that line; that another man can be got to do his work as a pastor and ordinary preacher; that he cannot be a pastor and an ordinary preacher and teach in a theological chair at the same time, and asks him to leave the pulpit and take a chair in theology; that he has proved himself able and gifted in that way. So he goes, and a place is made for him and the salary is arranged.

But take the case of an evangelist (I speak from my own experi-

ence). A man comes out from college and begins to preach, and by and by it begins to appear, his brethren themselves being the judges, (I was an evangelist and did not take the office upon myself, but I beg to say it was pretty well thrust upon me; my brethren were kind enough to say that I was qualified for it), that preaching is his line, as scholarship is the line of another man; that he can get people together to hear him, not only on Sundays, but six days a week, and either in church or not. But the Church does not come and say to him, "Now, brother, just as the other man showed himself to be a scholar, and we were wanting a professor for a certain chair, and have taken him out of the pastorate and put him into that chair, so you have proved that your forte is preaching six days a week. You are getting all sorts of people at all sorts of hours, inside as well as outside in the open air; another man can do your work as an ordinary pastor; come, we, the Church, will get an office for you, we will arrange the salary, and will appoint you an evangelist."

To be an evangelist, the first thing to do is to take things into your own hands and resign. I am in the presence of the Executive of this great Church, and I will be glad to be contradicted (although it is not safe sometimes). I ask, "Have you faced this matter as you did with the Professor?" I have every regard for intellectual and philosophical and theological eminence; but I ask, do we not need men this hour? What kind of men do we need from ocean to ocean, and prairies, over rocks, even through Toronto, and get the people to hear the Gospel six days a week. That is the man we are needing. If it appears, do we treat him as you do the professors? How many men could go to the professor's chair if the intending professor had first of all to resign and to trust God for whatever would come to him in order to get his theological education, and in some chance way pay for it? How many men would crowd into your chairs? Are you hearing all this? I am throwing it out in front, but I hope it will go behind. I am not applying for this situation. You have given me a grand stand and centre where I can be pastor and evangelist up to the hilt, all the time.

I am afraid, Mr. Chairman, we set down one kind of work as being eminently intellectual, and we set down the evangelists (I am not speaking of the lay evangelist, nor of those wonderful laymen like Gipsy Smith and Billy Sunday—men who never saw the inside of a college—but I am speaking of the evangelist inside of the regularly ordained ministry) for the work for which we were all solemnly ordained when we heard the words, "Go preach."

Is there not abroad in these days a kind of notion that evangelistic preaching is not dignified, intellectual preaching; that if it is one of His gifts to the Church, it is one of His cheaper gifts, and that we



do not need it, but should turn it down when it appears? I have known some brethren use it and then turn around and abuse it. Let us be rid of all that. I remember an eminent professor, when he was pastor and minister of one of the most influential charges in the west of Scotland,—and if I pronounced his name you would recognize him as one of our most intellectual theologians—who told me that one winter in his pastorate he started an extra service, and instead of its being a series of talks on ethics once a month he would devote himself to being extra evangelistic (once a month, note that); he would bend himself to preaching to bring about decision for Christ. He had a winter of it, and after the winter he said that nothing tested him down to the ground on the intellectual side so much as that series of popularly delivered evangelistic services.

We have a notion that evangelism is a cheaper kind of gift, represented by lifeless evangelistic literature at ten cents per hundred—less rates for larger quantities. That kind of preaching can be done by men who are not evangelists.

There is no other kind of preaching but evangelistic preaching. I cannot find in the New Testament one kind of thing called an exposition and something else called mere preaching. Saint Paul knew nothing about that, and I think if Paul were here he would stand up, in a Socratic method, and ask what is meant by certain terms. I love evangelistic preaching because it brings one to the heart and centre of things.

Especially do you have to face your own idea of the work in hand. What do you preachers think when you face your congregation, what is the work on hand? Dr. Grant said: "Stand up to your job—sweat at your job." What is it? What is at the bottom of it? Face the contract. What do you believe in? I believe in the old doctrine that all those to whom we preach, cultured and uncultured, master or man, mistress or maid, savage or civilized, by birth and nature are dead to God, utterly sinful and utterly helpless. Is that our preaching, driving that furrow or that ploughshare? And if it is not, is it any wonder if the crowds we all expect do not come?

Mr. Chairman, my own experience is that if these old doctrines are really preached, first of all realized in our own experience, and backed by the word of God, they give an edge to the preaching, they pierce. We are told of them that they are old fashioned. My experience is that there is nothing like the old sort. Give it to me every time. But I am afraid we are leaving it out.

I know a young preacher, skilled in all the wisdom of the Egyptians (the Germans, I mean) with a fashionable congregation. Baptism Sunday morning came, and with it the parents and a child. He stepped down at the appointed time out of the pulpit with all his robes on. (I do not sneer at degrees. I believe in all degrees by exami-

nation, and as to the other degrees, it is not a case with me of sour grapes. Canada endeared itself to me; certain cities offered me a D.D. I kept it to myself, enjoyed it for a week, and then declined it. (Laughter.) If I banter a little, the brothers will bear with me. As I say, it is not a case of sour grapes. The grapes were offered to me; I tasted them quietly, and then handed back the bunch.) But this brother (and I know and love him, although I chaff him), endlessly clever, endlessly able, preached to these high-toned men, whose intellects were brought to such an edge that they make me feel that any intellect I have in comparison is blunt and dull. As I said, he came down out of the pulpit and said, "My Church expects me to say that you believe this child has brought into the world a nature depraved." He paused a minute and then said, "I will say no such thing." There was a silence deep as death, and the boldest of them held his breath for a time. It was a bold and brave thing to say. I think it would be braver to say it when we are standing for license. That is the time to be bold and fearless, when you are thinking not so much of the Church militant, nor of the Church triumphant, but of the Church vacant. But that is a magnetic mountain that is apt to deflect most needles. Mind you, I sympathize with him. I baptized a dear, wee child Sunday morning. The parents had kept it since February in order that it might be baptized in Cooke's Church. I found it hard to stand over the little mite and say that it had a nature depraved. She holds up that baby when we come in the first morning—if you are lucky enough to be allowed in—and asks you if you ever saw such a child. If you are wise you say you never did, and very likely you never have. Then a few weeks later a man like Dr. Hanson, Dr. Johnston, or myself, has to stand over that little mite and run it down like that. "No," he said, "I believe this child comes from God, fair and sweet and pure, like a snowdrop whose beauty gladdened our eyes as we came to church in the morning." "For what does baptism mean? If baptism means anything at all, it means washing. Why in the world are you going to waste time washing anything that is clean already?"

This man of whom I speak married and became a father, had children, fair and sweet, and one day he said to me, "McNeill, I was up in the nursery and found two of those little heavenly Hooligans of mine tearing each other's eyes out." Snowdrops indeed! "And McNeill," he said, "I am afraid these professors stuff us with a lot of nonsense." I believe, and, believing, must get to the root of the business. David said, "Behold, I was shapen in iniquity and in sin did my mother conceive me," and then the agonizing cry, "Create in me a clean heart, Oh God, and renew a right spirit within me." Lady Macbeth, with all her imperious pride and her power to drive her husband to send home the murderous knife, standing over the

bloody spot, was compelled to confess her impotence—"Out damned spot"—but it was not out, the damned spot was there.

Oh, brother preachers, we are here to-day first and last to do it or it is not done; and if it is not done there is nothing done. Do what? "Take out the damned spot," utterly out, cleansed and preached away in the blood of Christ. If we are weak there, we are weak everywhere. We will solve no problem. We will skim the wound over and just when we have skimmed it over and are beginning to congratulate ourselves on our success it will break out more virulently than ever. We have lived to see it. Do you think I have gone over the world with my eyes shut? Do you think I have gone over the world mumbling or chanting some mere incantation like a common Dervish? No, do not insult me. I have gone with my eyes open, with the intelligence of any trained minister; I have gone believing certain things in the Bible, not simply because they were in the Bible, but because I found them in my own heart; and what I found on my knees and in my Bible and hymns and prayers I have gone out and preached to my fellow men. And, glory to God, I have found it answers.

I agree with the gentleman who preceded me; I am not narrow and will not be narrow; I may have all the faults in the world, but I am not narrow, and I trust I am not sour and am not long-faced; but say all you may about social service (and I believe I am to speak upon that by and by), listen, Moderator, when I stand as I have often done in the middle of the day right in the heart of our great civilization, the greatest civilization of the civilized world, and have stood there five days a week, weeks and months on end, in a typical modern town or city, and five thousand to six thousand people, mostly men, gathered around me at the great Platt's works in Manchester, at the Island in Belfast, in Glasgow and in London—we have stood in the middle of the day with those vast throngs and have preached, what? Preached what I am talking to you—our absolute ruin by sin. I have preached Christ and Him crucified here present now, mighty to save, and I claim this, that when I stand like that in the heart of such a crowd and preach the old evangelistic preachings, you are not to speak of that work as though it did not come home to modern business, modern demands and modern problems. When I stand like that on the Gospel, I claim to stand at the quivering centre of all betterment, reform and emulation that the sons of men will ever know.

I have much more to say, but the buzzer has gone and the marriage comes on; there are several speakers and I do not want to take another man's time. I just mention this; it is worth while cutting loose out of the pastorate—I am not sorry to be back into it again—but it is worth while cutting loose and going into that larger ministry just to get your axe on the grindstone, as it were, and just to feel the power

of it. I was an evangelist for sixteen years, an evangelist simply because I was thrust into it. Sometimes I did have a little complaint that my church did not take me out and put a stamp upon me as it does to the professors. It is as honorable a career as sitting in any chair of theology. And the power of it! I have seen it. Our Lord had it. Think of those open air gatherings; think of the business men; why don't we do that oftener? As you know, I came right here to Toronto a regular pastor, but what is to hinder a regular pastor from doing this kind of thing? Because of past experience, I open my church at 12.30. It is a provoking thing to have a down-town church; but when we want to use it for the Master it is not down town enough. Our fathers did not always build, it seems, in the right place. Henry Ward Beecher used to say, "Take any church in Brooklyn forty years old, and if it took fire and was burned, the biggest idolators would not rebuild it on the same spot."

I open Cooke's Church and have fifteen weeks on end in this bustling city filled with the lust and pride of life—fifteen weeks from 12.30 to 1 o'clock. Ninety-five per cent. of those who attended were men and young men, to hear what? The Gospel of salvation pressed upon them for their immediate acceptance. Jesus did that. He passed by a man one day, a public official in the custom house walk of life—and many ministers and anxious Presbyterians, who are forever burning incense to something they call "Decency and order" until it has become almost an idol amongst them, would have said, "It is all very well, but do not speak to the wrong man in the wrong place and at the wrong time; he is a busy official taking money from and giving receipts to passengers and pedestrians as they go past his custom house box." Our Master knocks these things endways. A busy official week day and Sunday taking toll, giving receipts, to whom the Master spoke two words, "Follow me," and you and I have to preach for an hour, and after we have preached for an hour we sit down in a second meeting and tell a fellow the thing over and over again, and then he goes away as he came in. What is wrong? "*Follow me*"—two words. What happens? Right in the middle of the day's work—no real-estate man to-day more chained down by the world and its rewards—he arose, left all, and followed Jesus. Only two words, but they were spoken in His power. And what a framing they had! Framed and set in the face and eyes and mouth and personality of Jesus Christ Himself. "I, if I be lifted up will draw"—down from all heights of pride, up from all depths of despair. Lift Me up. Stop explaining Me, preach Me, set Me up in terms of My own word, and I will fight My own battle and win the hearts of men for God and for salvation.



## TEMPERANCE

*The Burden of the Liquor Traffic*

REV. E. A. HENRY, B.A. (not delivered).

*Legislation as a Means for the Suppression of the Liquor Traffic* - REV. W. H. SMITH, M.A., B.D., Ph.D. (not delivered).

*Resolution—submitted by* - - REV. A. S. GRANT, M.D.

## THE BURDEN OF THE LIQUOR TRAFFIC.

REV. E. A. HENRY, B.A., VANCOUVER.

MR. CHAIRMAN AND MEMBERS OF THE CONGRESS.—To set forth the burden of the liquor traffic in twenty minutes is next to impossible. It would take a lifetime to unfold its monstrous doings, and only eternity will reveal the full history of its fearful results. One can only remind this vast concourse of Christian workers of a few of the facts that lie so clearly on the surface of the subject.

1. We charge against the trade the financial burden laid upon our country. Over one billion and a half dollars of a liquor bill in the United States; over \$30,000,000 in Great Britain; \$81,329,969 in Canada, are figures that stagger us. And even they do not include the indirect results of untold variety that follow in the wake of this unholy traffic. Think of what an average of \$11.30 per capita in Canada represents. It means a value of one sixth of the total grain crop of Western Canada; three-fourths of the paid-up capital of all our chartered banks; one-fourth of our national debt; three times what we pay for public and high schools combined; forty times the givings of the Canadian Protestant churches for missions; over two-fifths of the estimated national revenue; one-fifth of what Great Britain paid on the naval and military defence of Canada in the nineteenth century; and two-fifths of the total earnings of the Canadian railroad system. And for it all nothing to show except the long list of debauchery and sin which is still to follow.

2. We charge against the traffic that it is the biggest economic burden we bear. It is the enemy of the economic life of the nation. It is a cancerous parasite, and worse, it is a positive menace to our economic life. Wealth depends on and is proportionate to the number who produce what is useful and valuable. Every man who is not producing something of value or adding to prosperity is a social burden. This trade is doing neither. In fact, as it grows, it increases non-production. To destroy it is not to destroy any public interest, but from the standpoint of industry would be a beneficial act. As it disappears, business prosperity will rise. Its money does not go into the common stock. It destroys the ability to add to the common stock. And when society sees this, it will cease to tolerate the evil influences that flow economically from it.

3. We charge against the traffic the burden it imposes on the state. The four great pillars of state are the home, the school, the press, and the church. There is not one of these that is not constantly menaced



by this unpatriotic trade, which antagonizes every interest that these four are seeking to further. The educing of character through scholastic training, the inculcation of correct national sentiment through journalism, the development of domestic virtue and peace, the unfolding of religious and moral life through ecclesiastical institutions, become impossible where the sway of the liquor traffic is found. Arguments to prove that would resemble the use of candles to make clearer the sunlight.

4. We charge against the liquor traffic the burden added to labor and to trade and commerce—a burden inspired by a small percentage of those who engage in national occupations. For not four per cent. of the capital invested in manufactures belongs to the trade, and only two and a half per cent. of the products of manufactures come from the brewery and distillery. There is not a laborer who is wise, nor a merchant far-seeing, who in his own interests should not be its sworn enemy. Everything they value tends to suffer loss, where the trade gains. Efficiency, skill, industry, legitimate profit, the real things that give proficiency in handicraft and value in commerce grow steadily less under the paralyzing grip of a so-called business which our smallness of vision has permitted to gain a false legitimacy in modern life.

5. We charge against the liquor traffic its burden on society. There is a burden of crime so great that not a single distinguished jurist anywhere can be found with a brief in its favor.

It was our own Sir Oliver Mowat who said that probably three-quarters of the troubles with which we have to contend are laid at its door, and he ceased to wonder at even fanatical opposition to its continuance.

The United States Supreme Court once said "the public health, public morals and public safety are endangered by the general use of intoxicating liquor; and the idleness, disorder, pauperism and crime existing in this country are largely traceable to this evil."

There is a burden of insanity and degeneracy so great that Dr. Crother, Editor of the *National Journal of Inebriety*, ascribes fifty per cent. to this one factor, and Professor Lombroso, the great Italian psychologist, gives fifty-three per cent. as the amount of insanity from the same source. And when one thinks of the burden of political corruption which this festering iniquity creates, and the burden of human trouble which is its toll, one wonders when an indignant public sentiment will blaze out in a righteous conflagration that will destroy the traffic and its doings.

6. We charge against the liquor traffic the burden on domestic life. The wives who suffer most, and whose hearts are wrung by besotted husbands; the childhood reared in fear and nurtured in destitution:

the sweetness of home joy turned into the gall of bitterness and terror; the infant life damned before birth, and bearing the sins and weaknesses created by this accursed monster in the blood and nerves of unmanned fathers. Surely these are things that modern society, seeking to-day with the new searchlight into the facts and forces that are moulding our generations, cannot pass over or wave away under the plea that they are mere sentiment.

The demand for clean homes, for chivalry, for the right of the unborn to a decent chance when brought to birth, is a demand whose meaning when fully seized will ostracize and finally destroy that which blights and blasts the fairest, and makes the domestic circle, which ought to be the centre of our best hopes, the breeding place of darkness and death.

The burden on the boy pleads for active efforts to suppress his enemy. Ten thousand every year go down, and ten thousand young lives must take their places. These boys are like the logs in our British Columbia mills. They are the raw material which the liquor traffic requires on which to make its gain, and every true father fears it. He would rather bury his boy in innocent, tender youth than see him grow up and be a patron of the trade in strong drink.

Why, then, O man of Canada, should you tolerate a business that imperils the life of your boy, or, if you have none, which endangers some one else's boy?

7. Finally, we charge against the liquor traffic the burden on manhood. A fallen man is its trade mark. A candid bar-keeper in Saskatchewan admitted to a godly woman worker that while he had never known a frequenter of his bar to have been helped by his habit, he had known scores who had lost self-respect, whose character had become frayed, and whose whole experience had been tattered and torn through his patronage of an institution that emptied his pockets, dismantled his home, made ragged his garments and destroyed the promise of his life.

There is no time to elaborate all these charges, but every Christian worker knows the truth of the awful indictment that can be laid at the door of the trade in intoxicating drink. And it is up to our Christian population to say what is to be done.

There are 1,111,250 church members on the roll of Canadian churches, and in their hands lies the solution of this problem. When they leave the uncertainties of party politics and unite in this tremendous moral issue the knell of its existence will be rung. It is the unconcerned, uninformed, apathetic Christian citizen who is one of the buttresses of the trade's existence. There have been great fights in history, fights for free trade, for public rights, for free bread, for free men. There is now another conflict on, and the new social voices

of science, medicine, business, athletics, pedagogy, and innumerable others are helping to enforce the voices of the new public conscience. It is no longer the sentimental ravings of preachers and women, but the cold-blooded propositions of facts that are against this traffic.

When Lincoln as a young man was in New Orleans and saw the hideous doings of the slave trade he said, "My God, if ever I have a chance to smite that thing I'll smite it hard," and he did when, as he sat in the Presidential chair, he signed the Proclamation of Emancipation. God grant that the members of this Congress may see the enormities perpetrated by the liquor traffic and go home to smite it, and to smite it hard. Said Mark Antony over his friend Caesar:

"Were I Brutus and Brutus Antony,  
There were an Antony would ruffle up your spirits,  
And put a tongue in every wound of Caesar  
That should move the very stones of Rome  
To rise in mutiny."

And had we the gifts of the orator we too would put a tongue in every wound caused by this trade—in the wounds of the nation, in the wounds of boyhood, in the wounds of human hearts, a tongue with a living, fiery voice that would cry out until the outraged sentiment of the world would rise in the might of righteousness and end forever this unsocial, unchristian, inhuman thing that gives to us the burdens of the liquor traffic.

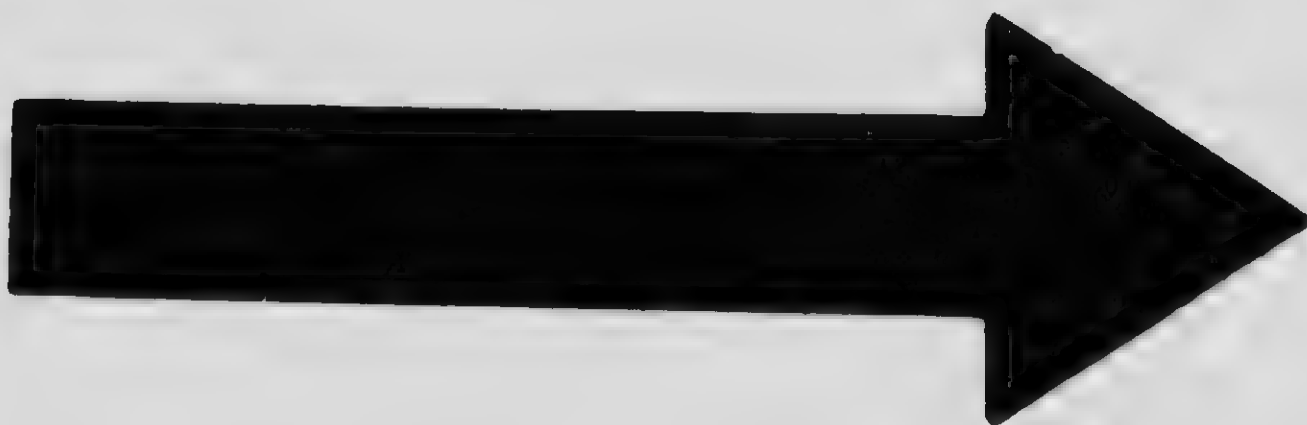
## LEGISLATION AS A MEANS FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC.

REV. W. H. SMITH, M.A., B.D., PH.D., FREDERICTON.

MR. CHAIRMAN AND FELLOW-WORKERS,—I have been asked to speak on Legislation as a means for the suppression of the liquor traffic. I wish to consider a few principles, as time does not permit of any discussion of forms of temperance legislation. The liquor traffic is a national evil and can only be successfully overcome by national resources, that is, effective legislation. Moral suasion, education and evangelism can do a great deal in saving the individual and in uniting the people for aggressive service, but the one thing which can deal a death blow to the whole traffic is legislation. There are two principles to be considered.

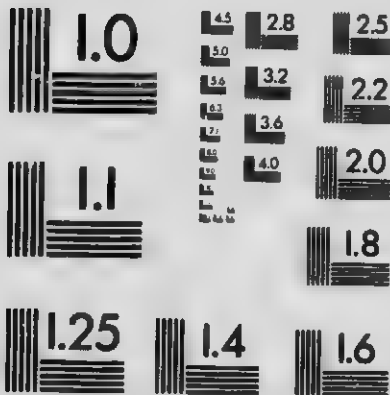
First, the necessity for effective legislation. An eminent authority recently said: "If the fight against the liquor traffic is to achieve permanent results it must be supported by wise legislation." There are good reasons for this position. One is that the enemy does not recognize the value of any appeal or authority except that of force, law or authority which can compel respect. The liquor traffic is dead to the moral appeal of wife, mother, child, home, decency and safety. It is a cold-blooded, clear-headed, aggressive money-making institution, without conscience, soul or honor. It is an animal and must be dealt its death blow by the strong arm of law.

Another reason is that legislation is the only form in which enlightened public conviction can effectively express itself. The enemy will not put himself within the reach of moral consideration. He laughs at such methods. The authority of the law is the only authority he recognizes and only then when vigorously enforced. Thus it has been found that in proportion as public opinion asserts itself, it invariably demands improved legislation. Effective legislation must be the ideal of all true moral reform, as only in this way can the power of citizenship enforce decency and protection. A third reason is that the effects of legislation are so far-reaching. Its influence appears in many ways. Take the moral power and its educative value. The Ten Commandments were not only prohibitive but also created a moral standard of life for the individual and society. So with all legislation. It not only prohibits wrong-doing but it also indicates the standard of right living. This principle demands that legislation be of the right moral quality as it issues in moral conduct. Take also the extent of the gains of effective legislation. By the Lord's Day Act one hundred thousand men were guaranteed the Sunday rest. No amount of



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moral persuasion could ever have secured this result. When there is effective legislation the moral appeal will be respected. Where there is no law the moral appeal is quite worthless with offenders. Every step in legislation, whether it be in the extension of principle, the mode of enforcement or the penalty, directly and indirectly affects millions of cases. This is one of the hopeful things about legislation. Further, the wider the area the more effective the legislation because the higher the authority. A civic law has only the power of the city, a provincial law the power of the province, and a federal law the power of the whole Dominion. In the smaller areas a great deal depends on local sentiment, and there is a great deal of local option in law enforcement. Federal law knows no local option, and the local illicit manufacturer is soon put out of business by the department of inland revenue. Thus, in order to render legislation effective, it must become part of the highest authority in the land, enforced by all the power of that authority.

Second, the standard of effective legislation. Let us begin at the lowest step, the need nearest the problem. In the first place it should deal with the products of the traffic. There are tens of thousands of drunkards arrested, fined and imprisoned yearly, many of whom are confirmed alcoholics. The present legal method does not stop the sale, save the men or protect the helpless. These men are diseased, hopeless and helpless. Manhood is temporarily paralyzed. There should be legislation to the effect that such men should be sent to a home for treatment, and that in the earliest stages. If cured they should be released on probation. If it is found they are incurable they should be sent to some proper institution for life, where they could be safe, earn a living and assist those depending upon them. In this way the wreckage would be saved, social evils reduced and social health improved. Such a method would give an object lesson in society which would make further legislation possible.

Then again, effective legislation should seek the abolition of the liquor traffic as a business. This is vital, and appears in two connections. It must be the expression of a proper moral standard. Licensing for beverage purposes, whilst affording some legal and practical restriction of the traffic, does violation to the moral sense when accepted as a legitimate principle of control. Enlightened conviction feels that the business is morally wrong. To license it is to make it legally right and to give it a respectable footing in society. This double moral standard does a great deal of mischief in popular thinking, and is used to justify false methods. As it is morally wrong it has no right to legal sanction. No legislation which establishes it can ever succeed in controlling, regulating or abolishing the business. Effective legislation must stand true with the great moral laws of life.

Further, it must have a progressive method in enforcement. The method which permits punishment to degenerate into a fine or license is not effective. The aim of law is to eliminate the business of law-breaking. If one judgment does not stop illegal traffic there should be a much severer second penalty. The third should put the offender out of business and beyond the reach of mischief-making. This method would give the offender a chance to get out before the crash came, but it should come. The system in some places of imposing a periodic fine is not only establishing the business but fostering a lawless element in the community.

In the final issue, effective legislation should, by a federal enactment, prohibit the manufacture and importation of alcohol as a beverage. Science and history have declared that alcohol is a deadly poison, doing greater injury than plagues, war or tuberculosis. An eminent scientist remarked the other day, "Tuberculosis is the disease of poverty, but alcohol is the mightiest factor in producing poverty." Alcohol has its place in the chemists' shop, as a medicine, but it has no legitimate place in the human body. On the one hand we have the highest authorities declaring it is a great national menace and curse, and on the other we have a system which legalizes the manufacture and importation of the poison for use as a beverage. The thing is morally insane. What is needed for scientific purposes should be manufactured under government control. The rest should be prohibited. England has risen to a proper moral standard in placing opium upon the list of prohibited evils in her trade with China. The time is coming when Canada will place the manufacture and importation of alcohol upon the list of prohibited evils.

The outlook is growing daily brighter in two ways. The area of effective legislation is gradually widening, and the principle is becoming clearer. The saloon is regarded as an evil, its abolition is deemed imperative. Local option issuing in local prohibition, which in turn must lead up to provincial prohibition, is filling the country with new energy and hope. The traffic is on the defensive, the friends of purity are winning, and the tide of a better citizenship is rapidly rising.

Is it worth while? One day in October, 1835, Wendell Phillips sat in his office in Boston, opposite the old State House. A riot was in progress. He saw American women insulted for befriending their innocent sisters, whose hearts were breaking as their children were sold into slavery. He saw Garrison assailed for saying that a man's right to liberty is inherent and inalienable. Phillips walked the office floor, and as the sun was setting he formed a great resolve, expressed in these memorable words, "I love inexpressibly these streets of Boston over which my mother led my baby feet, and if God grant



me time enough I will make them too pure for the footsteps of a slave."

You know the result. That mightiest of American orators lifted up his voice and arm and smote the lethargy of a dead conscience until life was aroused. The awful war-cloud began to gather in the South, and soon filled the whole sky. The roar of cannon shook the earth and deadly lightning flashed, until half a million men lay cold in death or wounded on the battle-field. But when the sun of peace shone out once more it was found that not only the streets of Boston, but every inch of American territory was too pure for the footsteps of a slave. Was it worth while? Yes, and it will be worth while if we, in Canada, at the cost of vast treasure of wealth, much time, and even many lives, rise in the might of our redeemed manhood and womanhood and make every part of this fair Dominion too pure for the saloon.

## RESOLUTION.

REV. ANDREW S. GRANT, M.D., TORONTO.

MR. CHAIRMAN,—I regret exceedingly that the Temperance part of our programme was shut out this morning. It will be absolutely impossible for us to hear the three men who were asked to speak to this Congress on that vital question.

I want to tell you as a man who has pioneered this country that God will not save Canada until the Christian men of Canada say regarding the liquor traffic, "Get off the map." I am not saying that He cannot do it, but it is my humble judgment that He will not, because there is in our camp that sin which we have fostered and which to-day is our great national sin. We never shall have a strong nation on the North American continent unless, before this great influx of immigration comes to our shores, we teach men that this traffic is a horrible crime. We have indulged this sin and have allowed it to eat into our very life until it has destroyed the basis of our best success. We have started the work and have counted the cost, but we cannot build successfully until we have cleared away the rubbish. My soul is pained within me because of the young men of Canada who in armies are trudging down to the way of destruction and physical ruin.

I wanted, more than anything else, to get an expression of opinion from the Presbyterian elders in Canada in regard to the liquor business, because we *can* put it off the map. (Hear, hear.) I am sure of this, that the moment we begin to move there are forces that will move along with us. Do you think you could for one short day separate yourselves from your politics and take your stand upon a great national issue and say that this thing must go? My liberty does not extend to the destruction of my brother, and I have no right as a citizen to put forth any effort to work the destruction of my brother. I am my brother's keeper. I have put too much time and too much money into this thing to stop now. I want to tell you that I am a man who has been forced to spend his life and money taking care of wreckage caused by this infernal business; I am sick of it. I am looking for vengeance, and I am going to have it. (Applause.) The Presbyterian Church has committed itself already to the theory; but it is not on the job; it has never taken the thing seriously. You are afraid to take your stand because of commercialism and because of vested interests. It is said that it cannot be done. Take it to God and He will cast out the devil.

There is no question at all but that the use of spirituous liquor is a detriment to the physical, social, intellectual and spiritual life of our people. There is no question at all about that. Science has accepted the fact. What right has an ignorant, brutish man to deal out poison promiscuously to his fellow citizens even if he has the

authority of the law? He has no right, and ought not to be given it. This is the resolution I wish to submit:

"(1) Whereas recent scientific investigation has revealed that alcohol is a poison and injurious to life, even when taken in small quantities; and

"(2) Whereas the liquor traffic has become a great economic burden; and

"(3) Whereas it is the enemy of all social progress, and the cause of much social distress, inefficiency, poverty, insanity, crime and death; and

"(4) Whereas the highest development of individual and national life demands the suppression of the liquor traffic; and

"(5) Whereas the progress of the kingdom of God is greatly hindered through the traffic in intoxicating liquor:

"Be it therefore resolved:

"(1) That in the opinion of this Congress, consisting of all the ministers and representative laymen from all the congregations of the Presbyterian Church in Canada, the time has come when legislation should be secured in Canada prohibiting the manufacture, importation and sale of intoxicating liquor for beverage purposes;

"(2) That this resolution be forwarded to the General Assembly for action;

"(3) That it be a suggestion to the Assembly to invite all other religious bodies and temperance organizations to co-operate in a movement having for its object the total suppression of the liquor traffic in Canada."

I want this business prohibited by law, and afterwards it will be a matter of what the penalty shall be—not a fine, but imprisonment. That may seem a drastic measure, but it is the spirit of the resolution, and the time is opportune for it.

I want to know as your representative in leading our country in great missionary enterprises what your position is regarding this business. Are you prepared to take your stand as citizens and members of the great Presbyterian Church in Canada, responsible for your brothers going down to death? I say, cut out this business and you will cut the nerve of the social evil and will make it absolutely impossible for many other evils to exist, and the dens of iniquity will go out of business of their own weight. If you are going to build up the kingdom of God in Canada this thing must be rooted out of our civilization. It is said that we cannot do it, that it has been here and that it will always stay. Let us arise and show the world that it can be done. Put it on the drug shelf with other drugs.

(The resolution was carried unanimously by a standing vote amid a wild outburst of applause.)

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## STEWARDSHIP

*The Stewardship of Money* - J. A. PATERSON, Esq., K.C.

*The Weekly System of Giving* - JAS. BALFOUR, Esq., K.C.

*The Every-Member Canvass* - - M. PARKINSON, Esq.  
HON. J. K. FLEMMING

*Stewardship* - - - J. CAMPBELL WHITE, Esq., M.A.

## STEWARDSHIP OF MONEY.

JOHN A. PATERSON, ESQ., K.C., TORONTO.

THE thought of the Congress is this afternoon to be directed to the important question of money, its collection, its stewardship, its proper office, improved methods of church financing, the duplex envelope, the every-member canvass, and, in general, not only the placing of the gift upon the altar but also how it is to be sanctified and sanctifying. This afternoon's programme has been criticized as having a chilling effect, as being a descent from the high level of the intellectual and spiritual kingdom down to that of vulgar money. We have all been uplifted by the many inspiring addresses for nearly three days, and have all been led by eminent prophets and priests from the wastes and wildernesses of every-day life to the gardens and vineyards of pious and noble utterances, of eloquent expositions of eternal principles presented not only harmoniously but powerfully. Now we are to turn to some very definitely practical issues, to guide our thoughts to the results, or at least to some of the results, of pious principles. Truth cannot always remain upon a pedestal to be worshipped; she must come down and walk among men and not only arouse men to think but teach them to say, as said the man of Tarsus: "Lord what wilt thou have me to do?" or "Where wilt thou have me to go?" or "What wilt thou have me to give?" We must not only be taught by the gospel of John but actuated by the epistle of James: "Faith without works is dead." And thus the subject of the stewardship of money is logically linked up with all that has preceded it, is the apex, and I fearlessly join issue with any man who seeks to say it is in any sense an anti-climax. President Woodrow Wilson has said: "I have always been eager to forward general principles, but I do not feel the breath fill my lungs until I see the practical plan."

Nor should the subject of money and its payment to support and advance the glory of God send down the mercury in our heart's thermometer. The men who will crowd to the front to study the doctrine of sacrifice as it culminated on Calvary and who will run to the rear when called upon for some personal sacrifice are not good soldiers of the cross, and have no part in the battle ode of "Onward, Christian Soldiers." They must look up another hymn which may be entitled "Backward, Christian Cowards." There is no such hymn in the Presbyterian Hymnal,

and I venture to say such will never be written—I mean in words. The rich young ruler was a very good man, and was all right except for one thing—he lacked doing something for others.

What then is a Steward? He is a person entrusted with the management of estates or affairs not his own, for the benefit of another to whom these really belong. And what is a Christian Steward? He is a Christian entrusted with such management for the world's benefit and for God's glory. And what is the Stewardship of Christian money? It is the care, management and expenditure of money entrusted to us by God for the sovereign good of mankind and the advancement of God's kingdom. Riches have been called the baggage of virtue; the "impedimenta" of our ancient friend Julius Caesar; for as the baggage is to an army so are riches to virtue; they cannot be spared nor left behind but they hinder the march; yea, and the care of them sometimes endangers or even loses the victory.

But while I speak of the Stewardship of money I would have you remember that all life is a stewardship, for not only are we stewards of material resources, but also of a multitude of invisible but yet very real assets; among these may be reckoned our opportunities to do good, our ideas, our intellects, our talents, our powers, our prayers, our special fitness for some specialty, our moral resources, our spiritual resources, our love, in fact our lives. The Stewardship of love of mankind may be illustrated. Count Tolstoi was on the street of a great city and a poor beggar approached and asked for charity; the nobleman felt all his pockets, and finding them empty, said: "Brother, I am sorry, but I cannot help you," and passed on sorrowing. The beggar passed on rejoicing, and when a companion said: "Why are you glad? He gave you nothing"; he replied: "Ah, yes! but he called me 'brother.'" That was doing all a man could; that was going the second mile, and it was worth while.

We have heard of what has been aptly called the "psychological reserve" of a great bank, such as the Bank of England; even if there was not a sovereign in its vaults its credit would stand. It is said that there are about sixteen men in the world, the great bankers, who can keep peace or let loose the dogs of war; they are the "invisible empire." A man of character is also an "invisible empire"; he has also "psychological reserve"; — it is called personality, influence, moral control or directing power, and of that the man is also a steward.

But of that vast kingdom of invisible and intangible things, and which to a certain extent every one possesses, it is not my purpose to speak. My subject is not cold, clammy, common, vulgar money, not the money of Dives which when separated from us chills and when united to us warms because it is ours, but Christian money, that kind of money through which gleam and glow love, sacrifice and

piety, which when separated from us will not chill but warm both him who gives and him who gets, and which when united to us warms not because it is ours but because we have been thought worthy of stewardship. I speak indeed of that quality of money that has brought us all together on this unique and historic occasion.

By Christian money I do not mean the money belonging to a Christian, but I rather mean Christianized money, that is money impressed with the Spirit of Christ, whose characteristic is sacrifice.

Money occupies a large place in the Word of God. We are reminded not once but constantly that God is the only owner. He is not only the Benefactor but the Beneficiary, and His gifts flow through us and back to Him to be used in accordance with the principle of the Divine will being manifested and realized through human agency. "The silver is mine, and the gold is mine, saith Jehovah of Hosts."—Hag. 2: 8.

"And lest thou say in thy heart my power and the might of my hand hath gotten me this wealth—thou shalt remember Jehovah thy God: for it is He that giveth thee power to get wealth."—Deut. 8: 17, 18.

I need not argue to Presbyterians as to the Sovereignty of God—that is a postulate, and the absolute undeniable (but often denied in practice) ownership follows.

In the second place this Sovereign gives and we are accountable. "What hast thou that thou didst not receive?"—1 Cor. 4: 7.

• "I have a stewardship entrusted to me."—1 Cor. 9: 17.

Thirdly: He gives and His gift is sometimes abused. "The love of money is the root of all evil."—1 Tim. 6: 10.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say: 'Is not the Lord among us? None evil can come upon us.'"—Micah 3: 11.

Fourthly. The owner sees to it that the steward is provided for and he requires him to keep a part to himself. "What soldier ever serveth at his own charges?"—1 Cor. 9: 7.

"But if any provideth not for his own and specially his own household, he hath denied the faith and is worse than an unbeliever."—1 Tim. 5: 8.

"The laborer is worthy of his hire."—Luke 10: 7.

The theology and scriptural warrant of God allowing his steward to keep a share of what he has given needs no discussion; that part of my subject is not only undenied but stamped with universal approbation. The real difficulty lies in the practical application of the principle of everyone providing for his own household. The con-



temptation of one's own household is so steadfast and so absorbing that it often completely blots out any regard for any other household, and absolute selfishness is elevated into a religious duty confirmed by Holy Writ.

I have read a new edition of the miracle of the loaves and fishes. The 32nd verse of the 6th chapter of Mark ends thus: "And He took the five loaves and the two fishes and looking up to Heaven He blessed and brake the loaves; and He gave to the disciples to set before them; and the two fishes divided He among them all." Then follow these words: "Now, when the disciples had received the bread and the fishes, they first sat down upon the green grass and ate and were filled. While they were so doing, they began to say among themselves: 'If a man provide not first for his own he is worse than a heathen and a publican, therefore let us first look about for baskets wherein we may store some of this food, lest, tomorrow and the day after, we and the Master may lack bread and know not where to look for that which is needful to sustain and cheer us'; so all the disciples, save John, the brother of James, sought them out baskets and filled twelve of them to overflowing with the bread and the fishes which Jesus had broken, while John set off alone to give the hungry multitudes to eat."

I dare not say that what I have read is a palimpsest fragment: it is more probable that it has been found in a secret crypt in my library; but that matters not, the lesson is there engraved by the rhetorical figure of Irony. Note the religious meditation in it: "lest we and the Master—the Master forsooth—may lack." Only one out of the twelve acted as the Master's steward. What is the proportion in Canada? Are there as many as one in twelve even among the elect of the elected Presbyterians? And if the proportion is not greater by virtue of this Congress, then, indeed, we have in a measure failed in our object.

5. The owner requires the steward to devote a part of the estate entrusted to him for the help of man and the glory of God without hurt to the steward.

"Bring an offering and come into His courts."—Ps. 96: 8.

"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."—Matt. 22: 21.

"Every man shall give as he is able according to the blessing of the Lord thy God, which he hath given thee."—Deut. 16: 17.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

The dollar mark is not the hall mark of a Christian—far from it; neither is the merely giving without the right spirit the hall mark

of the Christian—it is only the shadow. But it is at the same time very remarkable how often the money question is the test question. Remember Achan in the old dispensation and Ananias in the new; remember Cain in the presence of God and His judgment—and the widow in presence of Christ and His judgment—and Christ still sits over against the treasury.

In our universities and colleges we have in these days a complex system of education—to a large extent students choose their own courses of study. There is an essential course of study which deals with fundamentals, and there are optional courses of study. In the great University of Jesus Christ "Giving" is not an option, it is essential; "Freely ye have received, freely give," is written in shining letters upon the first page of the curriculum; "God so loved the world that He gave His only begotten Son," is engraved on all the stately columns of the temple of Christianity, and is the great Text-Book on Giving.

Have you ever observed how the Master relates or co-ordinates Giving and Prayer? In the Sermon on the Mount he describes the benedictions poured out upon the new man, and then with sweeping sentences he scatters the chaff of Rabbinical teaching, and cleans the face of the tablets of God's law as defaced by man's unholy inventions. He then in the 6th chapter of Matthew sets up two gates to eternal life, Giving and Prayer, through which all must pass, and of these he puts Giving first—"for this self evident reason that no one can pray if he is not willing to pay."

An elder was once asked to pray at a prayer meeting, and he started to the front and put an offering in the collection plate. The minister said: "Brother, I did not ask you to give; I asked you to pray." "I know that," was the reply, "but I cannot pray unless I give first." That man did not belong to the class of "Scots wha hae but winna gie"—he was a steward first, he first discharged his stewardship, and then prayed to bless the gift, and to stimulate him to give yet more—he remembered what many of us often forget, that prayer is meant to inspire duty, not to replace duty.

A man may become so absorbed in what he regards as piety that he thinks prayer is the Alpha and Omega of Christian life; he may pray, or rather utter the form of words "Thy kingdom come" with a certain sort of unction, and then get up from his knees, and go about his worldly concerns, doing nothing and planning nothing to help to hurry up the coming of the kingdom, caring nothing whether it comes or not. Such a man somehow thinks that "Give me this day my daily bread" is the important and practical point, and that "Thy Kingdom come" and "Thy will be done," are simply sonorous phrases, that are prologues to his eloquent appeal for the daily

bread, and the daily prosperity, and the daily pulling down of small barns, and the daily building up of greater barns.

There are two classes of men and two classes of churches; there is the man rich in worldly goods, but a poor steward and a mean giver, and there is the man poor in worldly goods, but rich in stewardship and a noble giver. To each of these two men or two churches the Master sends a message through the man at Patmos; to the first comes this: "Because thou sayest '*I am rich*' and have gotten riches and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked; I counsel thee to buy of me gold refined by fire that thou mayest become rich." To the second comes this: "I know thy poverty, but thou art rich; be thou faithful unto death and I will give thee the crown of life."

While we struggle to secure the perishable things that money can buy, we miss the more valuable things that money cannot buy.

I draw an illustration from a noble work of fiction. One of the best weapons drawn from the arsenal of the human intellect is imagination. It is not only educative but "points the moral and adorns the tale." The immortal Dickens supplies us with this little colloquy in "Dombey and Son." Little Paul Dombey (an aging child) sits on his little chair and turning his old face up to his stern, worldly-wise father he says: "Papa, what's money?" Mr. Dombey was in a difficulty; he looked down at the little chair and seeing what a long way down it was he answered, "Gold, silver and copper: you know what they are." "Oh, yes! I know what they are," said Paul. "I don't mean that, papa; I mean what's money after all?" Mr. Dombey patted him on the head; "You'll know better by and by, my little son," he said; "money, Paul, can do anything." "Anything, papa?" "Yes, anything—almost." "Then why did not money save me my mamma?" said the child thoughtfully, as he gazed at the fire. Aye, there's the rub! Money cannot do that—it cannot save a man's life—it cannot save a man's soul. But I will tell you what money can do—it can help to save lives and souls by setting it in motion, and thus it blesses him who gives and him who gets—for money is stored-up manhood; it is minted personality; it is coined love. Remember, too, that "the gift without the giver is bare."

It was another Paul, centuries ago, who said: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Put that in the language of 1913: "Although I give all my income to home and foreign missions, and go to heathen lands, and preach the cross and lose my life, and have not love, then it is all a vain show and a miserable illusion." Securing large gifts, giving large sums is not

the end, but rather is it the developing of the right spirit and motive in the giver. When love permeates and fashions and moulds then the gift is sanctified—"Not to consecrate is to desecrate."

**"Love took up the harp of life, and all the chords it struck with might,  
Struck the chord of self, which trembling passed in music out of sight."**

**Money**—Christianized money—money with the glowing heat of love can from the waters of life develop spiritual steam. Let us be distributors of God's benefits and not graves of God's benefits. We must keep our hearts with a slope southwards and hold our lives open to the whole glorious noon of the Sun of Righteousness.

But let us consider more closely the practice of giving—how much should we give? Language may be exhausted in presenting principles. That man was a real philosopher who said:

**"Acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man."**

Volumes have been written on the Tithing System. That is not the rule of the New Testament. "When I was a child I spake as a child, I understood as a child, I thought as a child, but now that I am become a man I have put away childish things." When the world was young and the church was a child it needed a programme, a schedule, but now that it has become a man it has put away the programme and the schedule and deals with principles. So we come down to the Letter to the men of twain-seed Corinth. What does he say "concerning the collection"? But before going further, note that just before dealing with the subject of money, which is so chilling and so dreadfully impious to some men's minds, the Apostle had just given the finishing strokes to the great problems of death and the resurrection: "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?" Therefore, for all these reasons so definitely laid down before, he says: "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Having thus laid down the impregnable foundation, he then logically and vigorously and without any apology tackles the money question. Paul was not afraid to talk about money: why should we be, even on the most sacred occasions? It has always been a marvel to me that so many good Christian men will warm up to a sermon on Justification, Adoption and Sanctification, but when the Stewardship of Money is the theme then it is as if a chilling Arctic blast had swept the congregation and a day in June had become one

in January. Here, then, is Paul's plan of church finance, and if any man can suggest a better one the world is waiting to hear him. I am indebted for this analysis to an unknown writer.

"Upon the first day of the week"  
 that is, Periodic (that is the weekly envelope)  
 "let every one of you"  
 that is, Personal (that is the every-member canvass)  
 "lay by him in store"  
 that is, Provident  
 "as God hath prospered him"  
 that is, Proportionate  
 "that no collections be necessary when I come"  
 that is, Preventive.

Do it in this way, he says, and there will not need to be any deficits, or overdrafts, or floating debts, or worry, or retrenchment. Very plain, very simple, very systematic, very scriptural.

"In the High Court of Heaven,  
 "The Exchequer Division,

"many an action has been tried by the logic of experience, in which the Plaintiff is

"The Weekly System,

"and the defendant is

"The Annual Spasm,

"and Judgment has been entered for the plaintiff with costs and immediate execution, every time. No appeal was ever entered, because it was no use; and the wonder of it is that this discovery has only been made within the last few years, and the wonder of wonders is that a great many good churches and wise men have not discovered it yet."

Their Bibles have no 16th Chapter of 1st Corinthians—let the Bible Society look into this.

The truth cannot be stated too frequently that "God's promises are only for those who will carry out God's plans." Do we want healthy, wealthy and well-managed churches? Then let us adopt God's plans; if we will not, then let the failure be on our own devoted heads. We are all glad to say we are the architects of our own fortunes, if we succeed; and if we fail, then we are not our own architects, but we are as God made us. Let us take God's plans and specifications to construct our Church's Finance Departments, and

let us do it for the reason the Apostle states; do not let the communion season prevent us from obeying God's orders. It is wonderful what a fetish even the most sacred ordinances become, these ordinances that depend from His mighty shoulders, and we regard not the commands of Him who finances the affairs of nations and gives us all things.

But again, how much should we give? What division shall we make of our incomes, between the call for our living expenses and the call of God for His kingdom to come in this world? There is no mathematical rule; let us set our consciences and God's principles of giving to work side by side, and the results will work out correctly. But when I say "conscience," I do not mean a raw, crude, untutored thing of shreds and patches that some call conscience, but a conscience that thinks and knows and feels. The root of the word "conscience" is knowledge, and conscience does not mean whim, freak or fancy, but that which will work out a deliberate and thoughtful conviction carefully elaborated with regard to the conditions and surroundings. There are to my mind three degrees of attainment in this struggle.

1st. We give what we can spare—that is certainly better than not giving at all.

2nd. We give until we feel it—and therein is contained the real root principle of giving, which is sacrifice, and thus comes sacrificial giving.

3rd. We give because if we do not give we will feel it, and therefore to get comfort and peace of mind we give.

That latter, I believe, is the true principle, although it may require brain-sweat and soul-sweat to attain to it. A man may give with a square jaw and a tense nerve and a stiffened back as a man marches up to capture a fortification—that is for the duty of the thing. Another man may give to relieve his mind and attain joy—that is for the love of the thing—and here again the Book comes in, for we are told to give not grudgingly nor of necessity, for the Lord loveth a cheerful (or hilarious) giver.

After all, giving is a grace. Some men attain to it more easily than others; it grows. The Christian advances through the first two degrees, and only graduates into the third degree when he gives because he cannot help it, without a struggle. Such a man gives just as "the linnets sing"; it is his nature.

## THE WEEKLY SYSTEM OF GIVING.

JAMES BALFOUR, ESQ., K.C., REGINA.

WE have had a splendid address from Mr. Paterson on the Stewardship of Money, and I regret that Mr. Edward Brown, who should have preceded me with an address on the Budget, has been unable to be present. I will now speak to you for a short time on the use of the Weekly Envelope.

During this great Congress the Home and Foreign Mission, Social and Benevolent work of the Church have been specially emphasized. I am sure that the vision of the great need and of the possibility of the work has stirred everyone who has heard the splendid addresses given, and that the enthusiasm generated here will find expression on our return home. I trust that we, as a Church, may be stirred up by this Congress to attempt still greater things than heretofore.

When Morrison first went to China, one of his co-workers, who had become discouraged in the work, expressed the opinion that it would take a hundred years to convert a thousand Chinese. It is now a little more than a hundred years since that statement was made and we find that about half a million of the Chinese are now under the influence of Christianity. The doors are wide open, every barrier down, the Provisional President of the new Republic and the President are supporters of Christianity, and a number of the members of the cabinet are acknowledged Christians. Recently we have had the astounding spectacle of this great conservative class-prejudiced nation asking that the Christian nations of the world should set aside a day of prayer that the blessing of the Lord God, the Christians' God, should descend upon that Empire.

We cannot afford to neglect this opportunity. Opportunity is likened to an individual with his hair left long in front and cut close behind; once it is past there is nothing to grasp to retain it, and it is possible that this is the one great opportunity that the Christian nations of the world may have to bring China under their civilizing influence. If the opportunity be not seized, if we shirk the responsibility, it is not without the bounds of the possible that this great opportunity may pass away forever.

Our great Home Mission problem also appeals to us. One who understands the question cannot but be stirred to his depths as a true Canadian at the thought of having some share in moulding and

assimilating the peoples who are coming to make their home within our borders. No nation, I believe, has had so arduous or so great a problem presented to it. The northern portions of Ontario, the newer parts of the older provinces, and particularly the western part of Canada, are receiving thousands, tens of thousands, yes, hundreds of thousands, yearly. To preach the Gospel to these new people requires more than one new pastor or missionary for every day in the year and a large expenditure of money. The large non-Anglo-Saxon element must be taken care of. They must be taught the English language and our religion if we are going to make good citizens of them.

Now, if we are going to carry on our Church activities in an efficient manner, we must adopt the most systematic methods of raising the necessary funds for the purpose.

You are, no doubt, pretty well informed of the facts concerning the one budget plan of the Church and the allocation of the gross amount to the various Synods and thus to the Presbyteries and by the Presbyteries to the individual congregations. I am sorry Mr. Brown has been unable to be present to enlarge upon the plan, and regret that I have not time to dwell upon it in the short time at my disposal. However, I think we will be agreed that the one budget is a step in the right direction, and will help us to approach the great Home and Foreign Mission, Social and Benevolent work of the Church in a more systematic fashion.

Now, in order to raise the amount of money required for this work, various methods might be employed, some of which have already been tried. We have had in years past separate collections for each individual scheme. Various congregations have tried monthly, quarterly or yearly collections for these schemes, all with more or less satisfying results. Most of our congregations, if not practically all of them, have been satisfied to give ninety or ninety-five per cent. of their energy and working efficiency to home or local affairs and the remaining five or ten per cent. to the other work of the Church. It is a matter of congratulation that in the past few years there is a marked change in the attitude of our people with regard to this matter. We are, I believe, growing less selfish and taking more interest in what may be termed the outside work of the Church, but more movement in that direction is still desired.

If congregations were to carry on, or attempt to carry on, their ordinary work, that is, to pay their minister's salary and the other necessary operating expenses, by taking up monthly, quarterly or yearly offerings, there is not a congregation within the bounds of the Presbyterian Church in Canada that would not be financially bankrupt at the end of the first year. Then why continue to carry



on your share of the Church's work or your share of the outside work of the Church in this haphazard fashion? It simply means, in my judgment, that a Church carrying on its work in such a manner has not developed more than twenty-five or thirty per cent. of the efficiency it would develop by adopting the systematic weekly offering.

There are many reasons that might be advanced in favor of adopting the weekly offering; there are few for not doing so to which much weight can be attached. The preponderance is so much in favor of the former that one feels there should not be much necessity to advance them. Most of these reasons have been stated in addresses that have been given on other occasions, but I may be permitted briefly to emphasize them.

First, the weekly offering has the endorsement of scripture, both in the Old and New Testament. In the earlier days of the Christian Church the bringing of an offering to be sacrificed was the principal reason for coming to the synagogue. The Psalmist says, "Bring an offering and come into His courts." The New Testament says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It does not say on the last day or one day of the year to do so, but every week, every Lord's Day, or in other words, every time you come to the synagogue to worship, bring an offering unto the Lord.

Another reason is that it brings the best results. Practically every congregation that has adopted it has demonstrated this truth, that it increases the amount of the givings. It stands to reason that an offering once a week is bound to produce more money than a monthly, quarterly or yearly offering. There cannot be any question about the fact that more money will be collected by this method, and that if we wish to attain to the maximum of efficiency it will never be accomplished by the old method of monthly, quarterly or yearly offerings.

Another important reason is that giving is an act of worship. The more that is given, the greater will be the interest of the people in the Church's work. I feel that the more often we give, the greater will be the interest and the more effective the prayers of the people in connection with this great part of the Church's work. Are we to give yearly contributions to the schemes of the Church? Is it only once a year that our prayers and sympathy are to be given to this great work? The spirituality of the Church will be increased by the adoption of the weekly method of contribution.

Again, the administrative boards of the Church require this money every week. Every missionary should have his salary every month.

and the expenditure is a continuous one. We find that a large amount is spent every year on interest on money borrowed in the earlier portion of the year to carry on the work until such time as funds come in. It is to be observed that these funds, as a rule, are not remitted to the Church treasurer until the year is almost closed, and indeed sometimes until it is actually closed, and the yearly accounts must be kept open for some time thereafter to enable tardy congregations to have their contributions credited and appear on the Church reports for the previous year. The economic method is the weekly offering, such offering to be remitted monthly, or at least quarterly, to the treasurer of the Church so that the men who disburse the finances of the Church may be able to properly carry on the work and may not be hampered by lack of funds, and so that the payment of interest may also be eliminated.

Again, it will not decrease the amount of the givings to the revenue required by each congregation for the carrying on of its local work. The objection is sometimes taken that it will do so, and there are pastors as well as boards of management and others who do not press the giving to the schemes of the Church, and who hesitate to adopt methods which will increase the giving to these schemes, from the fear that by so doing the local revenue will be decreased. The remedy for this, I think, is, first to get a larger vision of the Church's work, to get into touch with it. No man who calls himself a Christian can confine his efforts to his own congregation if he gets a grasp of our great needs in the home and foreign mission field. We shun the selfish, self-centred man, and the self-centred congregation is no better as a congregation than the selfish man is as an individual.

Probably the most important and the last reason I will give is, that it will increase the working efficiency of the congregation. The weekly offering system is not an automatic one in its operation. It cannot be commenced or carried on except by a thorough organization which, in order to be efficient, must be continuous. In every congregation there are plenty of men who are not active workers because they are not given anything to do. Once get a congregation to accept the responsibility for its share of the budget and I believe there are plenty of men who, if they be properly approached, will undertake to see that the congregation does not fail in its duty of fulfilling the obligation, and these men will be bringing a blessing upon themselves in undertaking this work. Every person feels better and more interested if he has some part to play in the Church's work.

In closing, let me say just a word as to our ability. To do our share of the great mission work, we require yearly about \$5 per

church member. The allocation to the various congregations runs from \$2 to \$8 per church member, and averages about \$5, the total amount of our budget being \$1,200,000. Is this more than we are able to contribute? In the Dominion in 1912 we spent \$75,000,000 on intoxicating liquor, over \$25,000,000 on tobacco, and more money on chewing gum than on mission work. In the city of Regina, the moving picture theatres receive more money than is contributed by its citizens for this work. In this city of Toronto more money is spent on theatre-going than the whole of the Churches in Canada contribute for this work. In so far, then, as our ability to contribute is concerned, there is no question about it. As a matter of fact, we are now only playing with the work and not taking it at all seriously. It all depends upon how important our people deem the work as to the amount they will contribute towards it.

I trust that, beginning with the Finance Board of the Church, down through the Synods, the Presbyteries, and each and every congregation, the importance of this great part of the Church's work may be so presented that we, as a Church, may deem it a privilege to perform our part in the evangelization of the world.

## THE EVERY-MEMBER CANVASS.

MATTHEW PARKINSON, ESQ., TORONTO.

MR. CHAIRMEN AND GENTLEMEN,—I have no apology to offer for appearing before you this afternoon, a business man, in a business coat, to talk to you about the business of the Church.

Some have thought that placing the discussion of "The Budget Scheme" on this last session of the last day of this great history-making Congress must result in creating an anti-climax. It has been suggested that passing from the discussion of such subjects as have occupied our attention for the last three days to the discussion of "Ways and Means" in raising money is to descend from the sublime to the commonplace. It has even been hinted that the introduction of the question of money in the closing hours of this great gathering of Presbyterians would tend to deaden the inspiration, and dampen the enthusiasm aroused by the discussion of the preceding topics on the programme.

This should not be so. We do not believe it is so. On the other hand, we believe that only is true inspiration, true enthusiasm, which crystallizes into action and sends us back with the knowledge, strength, and determination necessary to act upon the vision which the inspiration and enthusiasm gave. Nothing could be more disastrous to the Presbyterian Church than that this great Congress should result only in the enthusiasm of the passing hour, in nothing of a tangible nature, in no absolute carrying out of the purposes which the enthusiasm and inspiration of this great assemblage have begotten in our hearts.

The human mind is far too delicate an instrument to be played on with impunity. Every impression for good formed in the mind which results not in definite action leaves that mind weaker and less able to carry out the impulses of the days to come.

We desire that the great mental and spiritual uplift of these days shall result in a great forward movement in the Church. We believe that blessing and power come to the Church, and to the individual, in proportion to his liberality of heart, and mind, and pocket. Surely the mind of God is not different to-day from the mind of God on that day when He spoke to all men through the mouth of his prophet, Malachi:

*"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."*

Oh, yes, Mr. Chairman, the cry still goes out:

*Will a man rob God?*

Will he rob God in his heart by selfishness and greed? Or will he test God in the blessings which always follow kindness and self-sacrifice?

Will he rob God in his mind by narrowness and bigotry? Or will he "open the windows of heaven" by that charity and breadth of vision which span the world and enlarge all mankind as his brothers?

Will he rob God in his pocket by neglecting to give of his money "as God has prospered him"? Or will he "bring all the tithes into the storehouse," and thus "prove" the God that has promised a blessing so great "that there shall not be room enough to receive it"?

Mr. Chairman, is it not strange that we have so long divorced liberality and spirituality? Is it not strange that we have somehow looked on a financial campaign as likely to produce a deadening spiritual effect? That the opposite is true, that Scripture is still being fulfilled in these latter days, has been proven in scores of Canadian Presbyterian churches during the past year or so. Many have awakened to the knowledge that a spiritual revival may come as a result of a financial revival, and that awakening a sense of responsibility in the one, creates a need of quickening and deepening in the other. There may be many men in your congregation who have hitherto been only nominal church adherents, who, caught in the inspiration of an Every-Member Canvass, may become enthusiastic church workers. Scores of such men are now office-bearers, or Sabbath School teachers, who, before the enthusiasm of participation in such a campaign, would have declined church work of any kind.

Such thoughts as these have convinced us that the discussion of the topics this afternoon may well be the *very* climax of this great Convention. The details of an Every-Member Canvass are very simple. Those here given are the result of a series of demonstrations in churches of varied character. Do not attempt any "short-cuts" and expect full results.

(1) Create a "Congregational Consciousness." Do not go out to canvass a congregation that does not expect, or know the reasons for, such a canvass. This "consciousness" or atmosphere is created by having the canvass made the theme from the pulpit on the two preceding Sabbath days. On the second Sabbath, if possible, have some minister other than the pastor present the needs and claims of the Master's work; and give time for two laymen, in five-minute addresses, to place before the people the Budget for Current Expenses and also the Budget for the Schemes of the Church. Ask the people to be at home as far as possible during the evenings of the canvass week, impress on them the necessity of making the claims of the work

a matter of discussion in the family circle; so that, as far as possible, the number of contributors and the amount of each contribution may be decided before the arrival of the canvassers.

(2) Have the canvassers go two and two, preferably a manager and an elder, or member of the Missionary Committee; assign to each pair of canvassers a definite work. The most easily suggested is an elder's district.

(3) Complete the canvass in at most one week.

(4) In cities and towns (this may not be practicable in the country), have the canvassers go straight from business to the church at 6.30 p.m., where the women of the church have provided a light supper. Let them, while around the tables, receive final instructions and inspiration from the captain, and promptly at 7.30 p.m. let them go out into the homes. Each night on their return the captain of each district makes his report of the results of the previous night's canvass. Thus it continues until the work is completed.

(5) Follow the canvass by a week of special services closing on the following Sabbath with the communion.

In churches where this programme has been carried out not only have wonderful financial results been obtained, but great spiritual uplift has been secured. Detailed printed information regarding the mode of conducting such a canvass may be had by addressing the Church Offices, Toronto.

## THE EVERY-MEMBER CANVASS.

HON. J. K. FLEMMING, FREDERICTON.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—Being a politician, and not a clergyman, I am very strong on enthusiasm, and I think it is rather a hard task if I am expected to get enthusiastic when we are to talk upon the subject of money or church giving.

I am to speak for a few minutes this afternoon upon the subject of "The Every-Member Canvass."

I see it, and I want you to see it, as a subject broader and more important than simply a means of getting more money. If it is a successful means of securing more money, then it is important and needful. But it will do more than that. It is more important than it would be if our conception of the every-member canvass was simply a means of increasing the funds of the church.

The twentieth century call to Canada, to this Church, is as clearly as it was uttered on the mountain side of Galilee to the Saviour before He went home to His Father. He gave the command, "Go teach all nations," and His promise is as good to-day as it was when he said, "And lo, I am with you always."

That is our Foreign Missionary enterprise, and we cannot possibly get away from the responsibility. No man or woman can possibly get away from that responsibility. There is the command; it is general. There is a promise; it is sufficient. It never fails, it never has failed, and it never will fail.

Thousands of men and women are coming to our country from the shores of Britain, from the United States, from every country, coming here upon our invitation, to grasp the golden opportunities of this young and promising country. It devolves upon you and me to perform the duty of teaching them, to love Canada and to be good Canadians, and to love and respect the flag that protects us.

Our second duty is to teach them to love and serve our Master. That is our Home Missionary enterprise. That will take us into active work in the east, in the centre, and in the west; that will mean work in every section and in every part of Canada. To carry on that work we require in the years to come thousands of young men and young women. We require more than that. We require zeal, earnestness, enthusiasm and money.

Let me repeat that. If the great enterprises of the Presbyterian

Church are to be carried out successfully, we require in the years to come thousands of young men, thousands of young women; we require zeal, earnestness, enthusiasm and money. How are we going to get them all? What plan will give them to us in the greatest measure? I want to tell you that the every-member canvass will give us great results in these particulars.

Let me point out that the every-member or the individual effort that is planned is scriptural. Our Saviour taught it when he was on earth. To the woman of Samaria He said, "If thou hadst asked of Him, He would have given thee living water." The personal contact—"He"—"would have given thee living water." To the rich young ruler He said, "Go, sell, give to the poor, and come follow Me." There is the personal contact and the individual effort.

When He spoke the parable of the lost sheep He said "What man of you"—not looking at it from the divine standpoint, but from the human standpoint—"What man of you, if he have one hundred sheep, if he lose one, but will go"—where?—"out into the mountain, into the rough places, until that one is rescued," and he puts it—remember that—"upon his shoulder," and brings it back, and then there is the time of rejoicing.

Take an illustration. If a manufacturer in this country, in this growing time, finds it necessary to increase production in his line of goods, what does he do first? He sits down upon the chair in his office, and asks himself, "What about the power plant; have I sufficient power to increase the amount of my machinery and so increase my production?" If his power plant is sufficient, his problem is comparatively easy; it is simply making a plan for the plant, ordering the machinery, putting it in, tying it up to his power and immediately his production is increased and his desire is gratified.

After this Congress closes, are we going out to extend the work, are we going to put more vigor and enterprise into the work than before? I believe it will be done.

But what about the power? Have we the power? I want to tell you that the one side of that power, the divine side, is absolutely perfect, perfect in its readiness and in its efficiency. There is no lack. He said, "I am with you always," and "My grace is sufficient for thee." There is no lack of power upon the divine side. But turn to the human side, and, my friends, even in the good old Presbyterian Church it needs strengthening; it needs increasing. How are we going to increase it? I have had comparatively little experience in church work; my sphere of usefulness, if I may be permitted to use that term, has been in another direction; but I have learned something in twenty years of public life—perhaps a lesson or two we might apply here.

I have learned that of two political opponents, going out into a con-



test, the one depending upon strong platform effort in the centres of his constituency, and neglecting personal individual work and organization, will find himself disappointed on the day of his election; while his opponent, if he pays attention to organization and to the catching of every elector, knowing Harry and Tom and Bill and the others, will come out successful on election day. That is the every-member canvass, and it will do exactly the same thing for the Church. I listened to a splendid address this morning from this platform, and the gentleman said that if our work is to go ahead the whole Church must be aroused. How will the every-member canvass help to do that? By spreading a knowledge of the needs of our Church. Having given that knowledge, interest will be aroused, and interest is the mainspring of action. Let me repeat that knowledge is power. The first thing to do is to tell every man and woman in the Presbyterian Church of the mission, the aim and the object of the Presbyterian Church. That knowledge will create interest, and that interest will be the mainspring of action.

I have a boy fourteen years of age. He saved one dollar and two dollars at a time until he had one hundred dollars in the bank, and with that hundred dollars he bought a share in one of Canada's great industrial enterprises. That boy is waiting until the annual meeting is held to get the report, which will tell him how much money the company made last year, and what the prospects are for profits in the future. Why is the boy interested? He has only one hundred dollars in an organization controlling millions. He is a shareholder, and I tell you the plain truth when I tell you that he is waiting for the annual meeting to know how much money they are making this year.

I want all our rank and file to be taught the needs of the Church, and to become shareholders, and when that is done you will have interested men and interested women.

By the every-member canvass you go out and reach the church membership in this country and tell them all our need, but you can do more than that. The every-member canvassers will make a great mistake if they say to the members, "We want so much money; you gave one dollar last year; you should give two dollars this year"—they must open the page of history and teach our membership the splendid history of the Presbyterian Church; they must open that page, so richly and splendidly endowed as it is, with the story of the work and deeds of men in olden time and in former days who gave themselves and gave everything for the upbuilding of the great Presbyterian Church.

Open that page; take it into the 160,000 families of Presbyterians, and you need not tell me that it will not be the means of bringing us

men and women for our volunteer work. Show them the story; teach them that they have every reason to be proud of Presbyterianism; teach the story of it to your children; let the every-member canvasser present that story, a little of that history, and it is wonderful how much you will find of interest, and what a harvest it will bring of additional volunteers.

We have 300,000 communicants. Out of 1,115,000 members last year the Presbyterian Church contributed nearly \$1,000,000 for its missionary enterprises. Supposing our every-member canvass should bring one additional dollar from each of our membership. That would add \$300,000, practically fifty per cent., to the efficiency and power of this organization of ours. Make it two dollars per member additional, and we would increase by one hundred per cent. the efficiency and power of this organization of ours. Is it too much to expect in this great and prosperous time that our Church will see the needs of the hour, and that together we will make the effort to bring the additional money, with the additional interest, the additional men and the additional women, so that the work will go on?

I think at this moment of Moses and the children of Israel at the Red Sea. In front, the waters; behing them, the Egyptian army; certain destruction seemed to be awaiting them within a few moments. What was the word? It was not "Surrender"; it was not "You are in a hard place and your difficulties are insurmountable." No! It was, "Speak to the people that they go forward."

## STEWARDSHIP.

J. CAMPBELL WHITE, ESQ., M.A., NEW YORK.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—Perhaps I have an even more intimate relation to this Church than many of you realize. In a certain sense I was one of your missionaries for some ten years in India, having been supported during all those years by one of your splendid Presbyterian laymen residing in Montreal. I wish that a great many laymen in this Congress might emulate the spirit of the now glorified Mr. David Yuile, who stood behind me during those years. Not only did he support me while I was in India for ten years, but he had another missionary out in China, and some others in the North-West. The good he did was spread all over the world, and only eternity will reveal how great is the fruitage of his interest in the spread of the gospel.

From the time this Congress was first definitely decided upon, it has seemed to me to be clearly the most significant denominational gathering of this year. I believe it may yet prove to be the most significant religious event of the year in Christendom, if you men and women rise to the heights of action corresponding to the heights of vision which are coming to you in this Congress. God must have a great plan for a Church, when He brings representatives of all its congregations together in a ten-days' gathering like this. It ought to be a repetition of Pentecost before these ten days are finished, and human history ought to be changed; not only Presbyterian history, not only Canadian history, but church history and world history ought to be changed as a result of five thousand of you people meeting here for these ten days. And I hope and pray that it may be so.

There are two verses of Scripture that express the relationship we have to God's plan in this whole matter. The first is found in Ephesians, 2nd chapter and the 10th verse: "We are his workmanship, created in Christ Jesus for good works, which God has before prepared that we should walk in them."

His plan is prepared and perfect now. It is only a question of our discovering and fulfilling the plan.

The second verse is (and to me it is one of the most serious and most striking verses on stewardship in the Bible) in the First book of Peter, 4th chapter and 10th verse: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

It would be a great thing to be good stewards of money; but that is an insignificant thing in comparison with being good stewards of the manifold grace of God. And it is in that relationship we stand to-day—trustees of God's love for mankind. For the world is redeemed, but does not know it, and it never will until it hears of God's love from people who already know it, as you and I do. You and I, the trustees of God's love and grace for mankind! Shall we be faithful to that stewardship, and shall we enter into the good works already prepared for us of God? It does seem to me that over this great Congress there ought to come, and there must come if we are true to our vision and opportunity, such a burden of power as shall drive us out alone for unhurried prayer, and lead us off in groups for prayer that God will open His mind to us and lead us into the great things He has prepared for us in this great crisis in Canadian and missionary history.

I congratulate you on having such a man as Dr. Grant in Canada. (Applause.) He is one of the great religious assets of Christendom. You cannot confine a man like that to your Dominion. His influence has already, through the vision he had of this Congress, mightily stimulated far more Christians than you have in the Dominion of Canada. And the influence of this Congress is already felt in the ends of the earth, and was so felt even before you opened it. From the very day I knew it was a certainty, I have been speaking about it to great audiences, and never without thrilling them with a new sense of the possibilities when the Church of Christ begins to do the business of the Church on a large scale.

I do not know who the ten men are who made the Congress possible financially, but I congratulate them with all my heart. They are men who have had a great privilege in the Kingdom of God, to put a little bit of their gold into helping to bring a spiritual vision to the whole Dominion, and through it to the whole of Christendom. It is a great privilege to use paltry, passing money to so splendid a spiritual end as that, and I congratulate the men who had spirituality enough, and vision and sense enough, to use their money for so glorious a result.

Money is not of any account until it gets out of our pockets and into circulation, and the making of this Congress possible will be a joy to these men throughout life and eternity.

As I was starting out from the hotel I thought of the phrase, "There is joy in the presence of God over one sinner that repenteth." If that be true, how much greater interest there must be among the angels of God over five thousand Presbyterians gathered together in one place to consider their place and part in God's programme for mankind! Heaven is tremendously interested in what we are think-

ing about and doing here to-day. The great danger is, that from a Mount of Inspiration like this we may go back into the valleys and live the old life.

A couple of years after the Laymen's Missionary Movement was first started, a pamphlet was written on "The Laymen's Uprising." Some men were discussing whether there was any danger in such an uprising, and one man said that the chief danger was that after this uprising the men would sit down again!

And that is the great danger—that having seen the vision we will not live up to it. I hope instead of that we will get the spirit of that Oklahoma Sunday School Convention that had a great banner strung across the hall, illustrated with jack rabbits, common in that part of the world; you men of Saskatchewan and the other Western Provinces have seen many of them. One jack rabbit had his front feet up in front of his face, eyes closed, sitting there dreaming away the day and having the best kind of a rest. On the other end of the banner was a jack rabbit going at the rate of a mile and a half a minute, digging up the grass behind him, and just showing every desire to get there. And the motto, in Oklahoma language—you of the West would not object to it, I don't know about our Nova Scotia friends—was, "Not to sit up and sit, but to git up and git." (Laughter.)

It is time the laymen had a motto like that—I don't know about the preachers! In Maine a man was asked whether he knew another man. He replied that he did, that he had left with that man in the same church for twenty years.

The time has gone by, ladies and gentlemen, for sleeping at our posts if we are to be good stewards of the manifold grace of God for the world.

Now, there are a few great world conditions that specially challenge our uttermost consecration, and sacrifice, and faith, and endeavour at this moment in history.

#### IMMIGRATION.

The immigration problem is one of them. We have the same problem on our side of the line. I don't know whether you have had in Toronto the experience an American citizen had in Cincinnati, when he went to vote; he found a Hungarian, a Pole, and an Italian sitting as a voting committee, and they challenged him on his right to vote unless he could show his naturalization papers. (Laughter.)

These men are going to be about three to one in their strength and voting power, and they must be amalgamated before they get to that degree of voting strength in our communities. Only this single thought I have of the immigration problem and our duty towards it.

To-day we were talking about the solving of it. The best way is, to get up alongside at least one of these people of other lands, and interpret the spirit of Christ by our own personal contact with him. If we will do that, if we will stimulate our church members to do that, these people may be a glorious opportunity, instead of a peril. God has sent them here because He has great purposes for them. And in many cases men have gone back to their native lands to be the centres of a great Christian propaganda in their own nations.

One of the greatest ways to help is to plant deeply in every life that comes to our shores the seed of the gospel, so that wherever they go they also may be with us propagators of this good seed.

There are other things in the world-situation that make an immediate and great advance an urgent necessity. One is the accessibility of all the world, making possible the doing of things never before possible in any decade in history.

The most striking generalization or declaration of the World Missionary Conference at Edinburgh was, "*The next ten years may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.*" I believe the last three years, since the great Conference was held, fully justify that generalization: that we are at the cross-roads in human history, in a more decisive decade than any in the past, and the most decisive decade that ever can be, for never again can there be in human history some of the opportunities that face us at this time.

The accessibility of the world is one thing that challenges to immediate church-wide action towards the evangelization of the nations.

I have a friend in China—Dr. Hunter Corbett—who went out in 1863. It took him six months to go, by the fastest vessel he could find. He came back a few months ago, swept across Siberia from Pekin to London in 121½ days, and then in six days to New York. It took six months when he began his career; less than three weeks now. The world is constantly becoming more accessible to us, and its physical accessibility is only a suggestion of its greater mental and spiritual accessibility. While, one hundred years ago, missionaries were driven out of India and nearly all these other countries, now deputations of natives are travelling hundreds of miles, in nearly every mission field of the world, to the nearest mission station, begging that the beneficent influences of Christianity be extended to their communities as well as to those that have already received them.

I had a striking illustration in China two years ago of the appreciation that non-Christians have of our workers. Dr. Cochrane, a medical missionary in Central China, who had served splendidly in the famine, was taken down by typhus fever, and was for some weeks

in danger of his life. These were weeks of prayer, weeks of anxiety, the native Christians and missionaries praying for his recovery. But far more significant was the fact that fifty Buddhist business men in his community, eager for the prolonging of his life, went to their Buddhist temple and tried to arrange with the Buddhist priest that one year might be cut off the life of each of them in order that the whole fifty years might be added to the life of Dr. Cochrane. And the significant thing about their action was that they supposed that in some way the Buddhist priest had the power to arrange that kind of an exchange.

When heathen business men, as we would call them, are ready to cut short their own lives for the sake of prolonging the life of a missionary, we do not need to talk any longer about cramming our religion down the throats of unwilling people. Our embarrassment all over the world is, that the calls for workers are far more insistent than we are ready to respond to.

The second condition that makes our task hopeful in this generation is that the Christian Church is already planted in all the great fields of the world, planted permanently, so that if we were to withdraw our missionaries to-day we would not withdraw Christianity. Christianity is so planted now in India, Africa, China, Japan, Korea, and South America, and in all other great sections of the world, that nothing in earth or in hell can pull it up by the roots. (Applause.)

The only question is, whether we will supplement the native churches in those fields, to enable them more quickly to plant the Christian Church in every remaining community. Do you realize that we already have over 6,000 native ordained ministers in various parts of the world? That is about as many ordained missionaries as all Christendom has thus far provided, and those 6,000 native men are in addition to 105,000 other native workers, working in one way and another.

I have talked to some business men in Canada and in the United States, who have told me that giving money to missions is like throwing money away. They have not stopped to consider that money invested in the propagation of Christianity is accomplishing more than money put to any other purpose.

It took one hundred years of modern missionary effort to gather the first million living converts; it took only twelve years to win the second million. In 1908 we gathered 165,000 converts within heathen lands into evangelical churches, which is at the rate of a million in six years, and before the six years are over, we are going to have the third million. That is more than 3,000 a week. We have scarcely 3,000 in this audience at this present moment. Do you realize that an audience greater than this is added every week of the

year to the full membership in our various mission churches? That is not failure; that is miraculous success.

Let me put it to you in a way that I hope you will not forget. The Chinese Church had in 1807 no members. In 1814 it had one; in 1834 it had three. And Morrison, after spending his life there, said that if after one hundred years of effort there were one thousand converts it would be about as much as anybody could hope for.

At the end of one hundred years there were 100,000—one hundred times as many as Morrison had the faith to expect. Then the great flood of opposition came, at the instigation of the Chinese Government, when ten thousand Chinese Christians allowed their heads to be cut off and their bodies to be mutilated rather than deny their faith in Christ. About one-tenth of the entire Church was cut down in that persecution. Then some of the wise newspapers said that Christianity was dead in China, that there was no hope of other Chinese accepting a religion when there was so much liability of having their heads cut off. What happened? How many Canadian Presbyterians were there in 1900? I came past Dr. Somerville's office, and asked him. There were 213,671 in 1900. The Chinese Church of that year, out of 100,000, had 10,000 killed. This year there are 300,000 Chinese Christians, an increase of over two hundred per cent. in the past twelve years. During that same decade the Canadian Presbyterian Church has increased from 213,000 to 300,000. The Chinese Church and the Canadian Presbyterian Church are the same size at this moment. But ten years ago there were only 90,000 Chinese Christians, as against 213,000 Presbyterians; in other words, they are increasing more than twice as fast as you are, in spite of the very much more favorable conditions you have here.

And that is only the beginning of success. Anybody who has studied non-Christian conditions knows this, that when you have three millions of people already communicants in a Church, and four million more adherents, as we now have in our foreign mission fields, it means that there are tens of millions of others who are on the way. The harvest time has begun. It will only be a few years until from these fields the report will be of a million or more converts every year, and I hope to live to see the time when converts by the ten millions or more annually will be reported as victories of the Cross in these various lands. It must be so before the programme is fulfilled, that the earth shall be full of the knowledge of the Lord, even as the waters fill the sea.

#### THE BIBLE.

Another greatly encouraging thing is the way the Bible is being everywhere circulated. I find a man occasionally in this country who



thinks the Bible is out of date, and that he cannot trust it any more; that the scholars have chopped it up so much that the people cannot rely upon it, and that people have stopped reading it.

What nonsense! The Bible last year had a circulation equal to the aggregate circulation of the next 100 most popular books in the world. More than 30,000 copies per. day were circulated last year, and the number is increasing all the time. The world's hunger for the truth of God is expressed everywhere for this Word, and it is being recognized increasingly every year by the human race at large as a guide to their feet and a lamp to their path. The non-Christian religions of the world, as never before, are known to be inadequate, and they are disintegrating as never before. Do we realize that the whole Mohammedan world is open to us now as it has not been in thirteen centuries? The supposed military power of the Moslem has been punctured, they are now at the mercy of their enemies, and many Moslems are asking what is the matter with their religion. A few of them met in secret some years ago in Mecca, and received pilgrims secretly from all parts of the world. They were able to make up a total of fifty-seven reasons—exactly the number of varieties of Heinz pickles, I believe—why it was not more successful.

And Hinduism is failing, by their own confession. I get every week a paper from Calcutta, and the other day it mentioned the marvellous increase in Christianity within the past ten years. One Hindu paper, the *Indian Messenger*, says among other things, "If the apathy of the Hindus continues, the Christianization of India is only a matter of time." (Applause.)

When Hindoo papers are talking like that, it is scarcely time for Christians to be talking about missions being a failure. They are not a failure, but a miraculous success all over the world, and we are being challenged to go into the open doors and complete the task. We should go on in this decisive decade as never before to the completion of the work.

In 1893—twenty years ago—I went to India, expecting to give the rest of my life to work in that country. Ten years were spent there. I would rather have spent those ten years in India than to have spent a whole lifetime here in North America without that experience. I believe those ten years counted more than if I had stayed at home my whole life. Ten other years I have spent back here, trying to enlist men and churches to enter more largely into God's great plans of world redemption. I was called back officially by the General Assembly of my own church first of all, and then into the work in connection with the Laymen's Missionary Movement. I want to say to you in the light of those twenty years of missionary experience and study and prayer, the ten years spent on Indian soil, ten years more

travelling up and down the North American continent, I believe with all my heart it is entirely possible for the Church of our day (with the workers and funds we have now available) to enter the open doors provided,—it is easily possible and practicable for the Church of our day to plant the Christian flag and the Christian Church in every community on the face of the earth in the next twenty years.

No church has ever come together in such a representative assembly as you are here now met, and my heart throbs with expectation and with anxiety and hope; and I am praying every one of my waking hours that this Congress may not close without your embodying in your action and in your life-long purposes such decisions as shall lead, not only Canadian churches, but Christendom itself out to this last final charge in the evangelization of the race. That is what this Congress ought to mean.

How can you make it possible? There are two or three things that will have to be included in your working programme, if you actually achieve that result. I can mention them very simply, although they have been talked about already. 1. Pray. 2. Work. 3. Give.

And we will have to do them all in a practical way. Pray for the laborers. You ought to have a couple of hundred more missionaries sent out during the next couple of years. Hundreds more are needed in the unoccupied fields at home. Where are we to get them? You will have to pray them out of your homes and churches. The Lord tells us that there is but one way to get them: "The harvest truly is great, and the laborers are few. Therefore pray ye"—and one day He will raise them up and send them.

It is sad but true that many fathers and mothers say to their children, "No, you cannot go." I have met children all over America who have told me that they would love to go, but that their parents stand in the way. I hope no men or women here will stand in the way of their children going out as missionaries in order that Christ's gospel may be planted and that His kingdom and His triumph may be hastened.

In our ten years in India we had five children born, all under the British flag, and they are all little American Indians. I tell you, that our highest ambition for the whole five is that God will count them fit to thrust out into the unoccupied parts of the world. I can conceive of no other honor that could come to me or to my children so great as to be given the privilege of being the instruments of carrying the gospel to some unoccupied part of the world, and to some untaught portion of the human race.

And we are going to pray that our children may respond to the challenge of God, and go anywhere God calls them to go.

There are plenty in our homes and in our churches, if we will but

pray. Do you realize that there are but 217 Presbyterian missionaries from this great church of 300,000 people, or an average of only one to every 1,386 of the church members? What kind of response is that for a church like this to make to an open world, and to the great commission of Jesus Christ to go into the world and preach the gospel to every creature?

Why, there is a church over on the west coast of Africa, only twelve years old, which has been built up into a church of over 1,000 members in that time. After being organized they decided each to give one-tenth of their income to the Lord; they have done that ever since; then they decided that they would give one-tenth of their numbers to the Lord. Out of every ten, one would be given as an evangelist to the surrounding territory, and the others would support him.

That church to-day is supporting 75 of its own evangelists, going hither and thither over hundreds of miles. If that is possible out of heathenism, what is possible out of Canadian Presbyterianism, with all our heritage of Christian heroism, our wealth and our power? Fifty or one hundred ought to stand up now and ask to be put down for the support of a missionary. Come up to Dr. Grant and tell him that you want to be put down for the support of another man. Or come up to Dr. McKay or to Mr. Armstrong and say that you want to be put down for the support of another missionary in China. There ought to be one hundred men in this Congress able and willing to do that; some of you could do a good deal more than that.

In North Carolina three years ago I met a man after the close of a meeting. We spoke of the great interests the Church had in India and China and Japan; I told him that it would cost about \$2,000 a year to support a mission station, and that it would reach in twenty years 25,000 people, or that \$10,000 a year would give a man a bigger district. He said he was greatly interested, and that as soon as he got a hospital paid for he would take a hand in missionary work. Last year that man sent out thirteen missionaries to occupy a new district of 250,000 people in Korea. As I took lunch with him at Chattanooga a few weeks ago, I asked him if he wanted anybody to help him in the evangelizing of that district of 250,000 people. He said No, that he would support the workers, put up all the buildings, and do everything else needed financially in the carrying of the gospel to those 250,000 people.

One man did that. There are men here now who could do an equal amount. You men who made the Congress possible, take a corner of Honan and evangelize it yourselves. You can send the gospel to 25,000, or to 50,000, or to 100,000 people if you will.

I was looking up the figures of the Canadian Presbyterian Church.

Last year you brought in \$5,417,000, an average of \$19.47 a member, for all purposes. For benevolences, \$1,170,000, an average of \$3.87 a year, and to this work abroad, \$403,000, or an average of \$1.35 per member. I was interested to find out how much that would be per week. I find that for all purposes it is 38 cents a week; of that 38 cents  $7\frac{1}{2}$  goes to missions and benevolences of all kinds, and of that  $7\frac{1}{2}$  cents a little less than 3 cents a week goes outside Canada to help occupy these fields.

'Thirty-eight cents a week—is that your limit? That looks pretty much like "thirty-cent Christianity." One-tenth of \$3.80. How long does it take you to earn \$3.80? If you were a day laborer on the other side of the line we could not get you for less than \$2 a day, and I suppose it is the same over here. Our most unskilled laborers get \$2 a day, for pick and shovel work. In other words, he earns in two days \$4, and one-tenth of that would be 40 cents, which would be two cents more than the 38 cents, and then he would have the other four days of the week to work for himself, without giving anything to the Lord. Bulge that up a little. Add five cents a week to it, and that would add \$780,000 a year to your missionary treasury. Add ten cents a week and that would amount to an extra \$1,560,000.

What is your average earning? I cannot believe it is only one-quarter the price of an ordinary business man, one-tenth the income of a good business man, and about one-fiftieth the income of a good lot of you rich men here.

An income of \$1 a day makes \$6 a week; one-tenth of that is 60c.; add 22 cents to the 38 cents you now give, and you would have an average of 60 cents a week for all Christian purposes from Canadian Presbyterianism. It would give you, in addition to what you are now giving, \$3,452,000 a year. I believe you could do that if the Spirit of God came upon the Church mightily.

I wish that before this Congress breaks up you might, every last delegate of you, have decided how much you would give to the benevolent work of this Church year after year. Do not think of what the other fellow will give; decide what you can give, up to the limit of your capacity; then as you go back home you will have a vision of what the other 295,000 Canadians can do along with you. It would solve the problem if the thousands who are here would stop and pray the thing through, and decide here, in this place of vision, how much God would have you do for the redemption of the world.

I hope you are going to do what you have been asked to do, in the every-member canvass. The other churches are doing it. A man who knows Canada very well said he did not believe there were 250 churches in all Canada that had yet made this every-member canvass in a proper way. I hope it was an under-estimate; but you know

better than I. You will enlist your whole membership only as you go after them one by one. Do not trust to sending out circulars, or making appeals from the pulpit. Go to their homes and talk it out with them; only thus will you ever enlist the entire membership. By our work, prayer, gifts, we can save Canada and evangelize all the world in this generation.

"The business of the nation," says President Wilson, "is the service of mankind." If that is true, it is even more true that the business of the *Church* is the service of mankind. "No man ever realizes himself until he identifies himself with universal ends," and no church ever realizes its possibilities until it identifies itself with God's great world purposes of redemption.

I would that we might all adopt the motto of Livingstone, the centennial of whose life we are this year celebrating, "I will place no value on anything I have or may possess except in its relation to the kingdom of God."

**MEN'S MISSIONARY CONGRESS**

**THURSDAY, JUNE 5th, 1913**

**COOKE'S CHURCH, TORONTO**

*How to Develop a Missionary Atmosphere in a Congregation*

THOMAS HUMPHRIES, ESQ.

*What Business Has a Business Man with Missions*

D. MACGILLIVRAY, ESQ.

*Report of the General Executive, and Resolution*

Presented by T. W. GIBSON, ESQ.

*Report of Nominating Committee*

Presented by JOHN A. PATERSON, ESQ.

*How We Raised a Million Dollars*

REV. A. E. COREY.

*Every-Member Canvass—How They Did It*

J. L. BRYANT, ESQ.

THOMAS FINDLEY, ESQ.

W. R. WAGHORN, ESQ.

J. M. STRANGE, ESQ.

REV. JNO. PRINGLE, D.D.

W. S. FROST, ESQ.

REV. A. H. MACGILLIVRAY, M.A.

W. J. McMURRAY, ESQ.

JAMES J. HURLEY, ESQ.

REV. R. G. MACBETH, M.A.

*Outline of Policy for Coming Year*

HERBERT K. CASKEY, ESQ.

*Resolution*

Presented by MATTHEW PARKINSON, ESQ.

*Vital Elements in a Christian or Missionary Life Purpose*

J. CAMPBELL WHITE, ESQ., M.A.

NOTE.—Following the Pre-Assembly Congress, the Men's Missionary Congress was held on Thursday, June 5, under the auspices of the Presbyterian Laymen's Missionary Movement, Hon. W. A. Charlton in the chair. After devotional exercises, conducted by Rev. John MacNeill, and an address by Dr. Andrew S. Grant on a "Call to Service," addresses were delivered as follows:

### HOW TO DEVELOP A MISSIONARY ATMOSPHERE IN A CONGREGATION.

THOMAS HUMPHRIES, ESQ., CALGARY.

MR. CHAIRMAN,—It seems a happy combination of circumstances that permits of my being here to-day to take part in this conference. And you will appreciate with what feelings I speak when I recall the fact that nearly twenty-five years ago I entered this building, or rather the building that stood at that time upon this site, and was then brought face to face with the claims of Jesus Christ, and was led to acknowledge Him as my Lord. I repeat, you can understand with what feelings I speak here to-day in a place whose very walls are dear to me. During that time God has permitted me to lead at least one hundred other people into His kingdom, and He has allowed me to have some little part in extending the work of missions, shall I say, at home and abroad.

I am here to-day to speak of "how to develop a missionary atmosphere in a congregation." I have no impossible ideal to set before you. I have nothing which cannot be reached, and which is not possible to any congregation. I have some primary reasons to advance, and those I wish to speak of first; I would then like to give you the practical working out of these things in at least one congregation, and then, perhaps, to make a few observations.

The first thing which it is necessary for any man or number of men to know in order to create a missionary atmosphere in a congregation is this, that outside of Christ all men are lost. "Neither is there salvation in any other, for there is no other name under heaven or among men whereby we can be saved." There is no other name, and no other way, and outside of Christ men are lost. If we know these things, then we have something that will help us in carrying out His commands.



Then we need to know that Jesus Christ came into the world to save, and that if He came into the world to save, He came into the world to save from something.

I wonder if I need dwell upon that phase of the question? Hardly, I think. But you men (and I speak especially to you laymen), if you are going to make any impression in your congregations and urge the claims of Jesus Christ, you must be very sure of these fundamental things. No mere sentiment will suffice, and no superficial knowledge is sufficient. But if you know these things, and if they are founded upon the Word of God, then you will not grow weary, as a great many do, in well-doing; and if you do not know these things, then your efforts will be something like Jonah's gourd—they will fade away as quickly as they appeared. So we need to know these truths, if we are going to carry out our Lord's command, and there is no other way, I think, by which we can do it.

The next thing is, after we have known these things we must know the purpose for which the Church is in the world. It is not here simply because we ourselves are going to be benefited, and our children; not that—although that is implied—but the Church is in the world to evangelize it. And I am sometimes surprised to find men who are content just to wiggle along, so to speak, and to see no progress being made. I hope you men, when you go back to your homes and to your own congregations and to your own communities, will at least try to put into practice something of what you have heard at this great Congress.

I think one of the first things to create a missionary atmosphere in any congregation is to have a sympathetic minister. I must be careful here. Isn't that so? If you have not got a sympathetic minister, it is an up-hill job. (Applause.) But if you have, any one layman and the minister can create a missionary atmosphere in any congregation. (Applause.) I am sometimes surprised that some ministers are so much concerned about their own little communities that they are afraid to branch out into any missionary work for fear something will happen, that some of their own work will have to be curtailed. What if it has, if God's will is being accomplished and His kingdom extended elsewhere? I think ministers would give great encouragement to their laymen if they would throw themselves heart and soul into this work. I am speaking with particular knowledge in this case; I happen to be a member of the Committee in the Presbytery from which I come, and know whereof I speak; and I say that sometimes ministers do not lend themselves to this work as they ought to do. If this Congress has done nothing else but to set our ministers on fire in the work of missions, it has accomplished a very great deal.

The next thing is to inform the people. I believe one of the reasons why the Laymen's Missionary Movement has accomplished so much has been that it has informed the people. Give them the information they require; tell them about our mission fields and the men working in them and what is being done. That ought to be done in every congregation. There are ample ways by which it can be accomplished. The Church Boards provide missionary leaflets which will give information about any fields desired. Secure a sufficient amount of this literature and carry it back with you, and distribute it to the men, at least, in the congregations with which you are connected. Then have occasional missionary meetings, and have those meetings addressed by laymen. You would be surprised if I told you the number of men that have been brought out to take active part in missionary campaigns, who thought they were not capable of addressing the smallest gathering of people. After Mr. J. Campbell White came to Calgary some time ago with our good chairman, there were a number of men who were willing to go out into the Province and conduct missionary meetings. There are prophets in your land, and in your own congregation, if you will but give them an opportunity to show what they can do. I know one congregation, where a series of missionary meetings was arranged—one a month, twelve a year—and they were addressed by laymen. They took the third Wednesday of the month, and the weekly meeting was given over to the laymen of the congregation. They took different fields for their subjects. Twelve fields and twelve subjects are taken and will be discussed by the laymen this year.

In addition to all this, give missions a very large place in the Sunday School. That is a very important feature of the work. Get the young people interested in missions; begin with the little ones, and you will be surprised how interested they will become. I know of at least one Sunday School where they take the first Sunday in the month, when some special missionary topic is discussed—not very long in time, but sufficient to interest the young people. They have a missionary envelope, which is used once a month—they are given out on the last Sunday of the month and brought in on the first Sunday of the month—and you will perhaps be surprised to be told that that Sunday School supports two native preachers in South China, besides contributing towards missions in other parts of the world. And that can be done over and over again.

Let me give you a word of advice: a missionary meeting should not be prolonged. I don't know that I have in any other line seen so many good meetings spoiled in that way as missionary meetings. The people were kept just too long. The trouble is to stop at the right time. I was thinking of the Irishman who said he had some

trouble with his horse. When he was asked what the trouble was, he said the first trouble was to get the horse to go, and then the next was to keep him going after he had started. But that is not the way with some missionary meetings—they are kept going on and on indefinitely. You have seen a cow which gave a big pail of milk, and then up with her foot and gave it a kick and sent it over; the whole thing was spoiled. Do not have your missionary meetings too long; have something worth while, then stop and go home.

Another feature which should be given a very large space is prayer. We have not as yet even begun to pray for missions. We should pray for missions, not only in our private devotions, but in the prayer-meetings of our congregations. We have not begun to give the proper space to prayer. If you can create a prayer atmosphere in your congregations there will be little trouble in developing a missionary atmosphere—the one follows the other as surely as night follows day.

Let me give you a practical illustration. I recall a congregation—it is a congregation now, but a few years ago it was just a small mission. They had enough to do to think about themselves. There were one or two who felt that something ought to be done for missions, and they tried to encourage as far as they could (there was but a handful of them) the missionary spirit among the people. They began to do something; they contributed their mites that year to the missionary work of the church. Next year one man said that they ought to be doing more than they were doing, so he started out, saying that it took \$800 a year to support an unmarried missionary, and added:—“Here, it will take \$100 apiece from each of you men to support a missionary; will you join me in the doing of it?” And without a single refusal these men, eight in number, agreed to give \$100 each for a missionary of their own. The next year they thought they were not yet doing enough, and they went to the congregation and told them that the eight men had agreed to guarantee the salary of an unmarried missionary; would the congregation not undertake the responsibility of the other \$400? To this the congregation agreed. The next year Dr. MacKay was good enough to give them a missionary in one of the most expensive fields in connection with the Church; it cost \$1,400 a year. The next year those people said they ought to be doing more; three of the eight men who had been contributing \$100 were asked to give \$400 apiece, and the three of them became responsible for the support of a married missionary, the congregation still continuing to support the other missionary. That congregation is now building a large church of its own.

I think the reason, or one of the reasons, why ministers hesitate about undertaking a definite part in missions is because they fear

they will not have support enough for their own. There is no greater fallacy than that. The church I mentioned is better and bigger and stronger than it would have been if it had not taken such a decided stand on the question of missions.

In a few months that church, which was a little struggling congregation, or mission, rather, a few years ago, will dedicate a fine stone building worth \$120,000 or \$130,000, and is hoping to dedicate it free of debt. (Applause.)

No right-thinking man who has been blessed with this world's goods should fail to take an interest in the spread of His kingdom. If we know His will, and do it not, then I say we undertake a heavy responsibility. Talk about not being able to do all we undertake! Supposing we are not. Supposing we undertake some big thing, and fail. Tell me, is it not better to fail, while making an attempt at doing the thing we know ought to be done, than it is to sit idly by and do nothing? Is it not worth while to make the attempt? I believe that every layman here to-day, if he has caught the spirit of the Congress, will go back and work in his community as never before, in order that the kingdom of our Lord may be advanced, and that ere long the whole world may be brought to the feet of our Lord. That is the work and the task He has given us, and we will not be true followers if we do not in every way possible try to interest others in the great task of bringing about the day when the knowledge of the Lord shall fill the earth even as the waters cover the sea.

## WHAT BUSINESS HAS A BUSINESS MAN WITH MISSIONS?

D. MACGILLIVRAY, ESQ., HALIFAX.

I do not think it was by mere accident that the leader of the musical section struck up the national anthem. We are patient and long-suffering, not that we are given so much good every day, but we have such an extraordinary series of addresses that the subjects must be very much curtailed. I rather regret that the formal part of this programme did not conclude when Dr. Grant sat down. Not that our friend from Calgary did not have very important matters to tell us, but an intelligent audience like this, all of us, I presume, ministers, elders and laymen, should surely be posted in these details of administration. The subject given to me is, "The business of a business man with missions." I am a little perplexed with the phraseology of this title. The first part of it is all right. I do not know that a business man, if he is not a Christian man, has any business with missions. But if the idea is, what business has a Christian business man with missions, then it is all right.

Who is a business man? I think my friend from Calgary is a lawyer, while I am a banker. Banking to-day is just as much a profession as is the law, and the law is as much a business as banking. It is hard to distinguish between the business and the profession.

I have never had the pleasure of meeting Dr. Grant, but twenty-seven or twenty-eight years ago, when the Dawson country was opened up, the bank with which I am connected early saw possible advantages in that country. But the bank did not go there until it had reasonable assurances that there would be law and order observed in that country; that there would be education, benevolences, and a settled and civilized community. The basis was the going in of the first missionary; and I remember a discussion at the head office, as to when we should invade Dawson with a regular bank.

We did not go, however, until the missionary had been there and established his church; then followed the school, then the hospital and other benevolent institutions. That, in a sentence, really embraces the subject which has been given to me to speak upon.

What business has a business man with missions? Simply this, that the business man, I don't care what branch he is in—merchandise or banking, or anything else—knows very well that trading—business—is only satisfactorily and safely carried on where there is a Christian community and a Christian sense of honor and integrity. That is a very palpable and self-evident truth.

There is another idea in the title, and that is, should not the business man, quite as much as the missionary, quite as much as the minister of the gospel, also be a missionary? (Applause.) I think probably that is embraced in the title, and I heartily agree with it. I have been brought up to have the deepest and most abiding respect for the office of the ministry. A lot of this talk about laymen and laymen's work is rather far-fetched. After all, we must rely upon the minister and his office, his preaching, his example, his life, for the great inspiration to Christian work, both at home and abroad.

Also, the man who goes out to a new territory to exploit his business—he may be there before the missionary—what a tremendous influence he has, what a tremendous apologetic he is, if he is an honorable man, an upright man, satisfied with a reasonable profit, and not taking advantage of ignorance. Isn't that so? And I have no doubt that Mr. Paterson, in arranging this programme, had that part in his mind. I do not know whether there is a layman in business on the frontier where by his superior knowledge and smartness he may be tempted to take advantage of ignorance; the point is, that fair dealing is worth ten thousand addresses from a platform. The same thing is applicable to each one of us, in our different avocations—to me in my banking office, and to you in your various businesses or trades, as the case may be.

I come back again to what the noble minister of this church said in his opening address. What are missions? What is a mission? What is missionary effort? I have never been taught to think of missions as purely something afar off, to which we should give. That is, quite truly, a part of missions. But the consistent Christian man should never have absent from his thought that missions begin at his own doorstep, and around his own table, around his own altar, and in his own congregation. I say missions begin at his very doorstep, and they extend as far afield as we can send the gospel. The terms "Home Missions" and "Foreign Missions" I have never used at all. I do not think that is the proper idea of it; I think it is rather misleading. Let the Church members and the Christian workers realize that when we profess Christ we are bound to plan in every possible way for the spread of His gospel. I have been in Calgary, have been nearly to Dawson, to Vancouver, and all over this country, and it is very interesting to see the size of the territory, the unique possibilities, and the wonderful geographical extent of this Church. But I have nothing new to tell you about that.

If I were asked to-day to tell, in my humble judgment, where we must begin to get all the money and all the men necessary to carry on the work of missions, I would say, right in our own homes. The session the other day were discussing and wondering how many of our

families had daily prayers of any kind. It was appalling. How many of your elders have daily worship at home? How many of us have homes? Because I consider it the duty of a Christian man to have a home, a wife and a family. But have we all homes and wives and families? Have we a family altar? Do we teach our children, and do we train them?

My own very estimable brother is an enthusiast on Sunday Schools. Quite right; but I place the teaching in the home far ahead of the teaching in any Sunday School. (Applause.) But how many of us attend to that? The church with which I am connected held its fortieth anniversary a few years ago. Another startling thing—it is at the very base of our situation in Canada—in forty years only one man out of that whole congregation has gone into the Christian ministry. I would like to know, in the name of heaven, what our churches are meant for, or intended for? What are they thinking of; what are they doing? Think of it, in forty years a prominent church has given only one, or possibly two, men to the Christian ministry.

So I come back to the home again, and speak to you brother elders who have boys at home. How many of you have ever discussed with the eldest or the most promising boy the claims of the Church? We have ten or twelve theological colleges in this country; one of them would be more than enough to graduate all the graduates this year. They are simply a waste of men and money, and I as a business man do not know what the solution of this problem is going to be. The upkeep and maintenance of these colleges must be something very considerable. I am a strong supporter of these colleges in every possible way; but what is wrong, when we graduate a class of three, four, five, or six men, when they should each have a class of fifty men?

I think the work of the colleges is pretty near the foundation of the situation in the Canadian Church to-day. What is the secret? From the Maritime Provinces, old-settled communities, the West is drawing off many of the best young men and young women. Our population is largely stationary. But isn't it an extraordinary thing that down in those old Provinces we have dozens of vacant charges? It is there that a good deal of the attention of the Church should be directed at this present time to recruit our ministry.

What is the business of the business man with missions? That is the work of the Church. I have two boys. Dr. ——— and I often speak of the claims of the Church, and the qualifications of either one of the boys for the Church.

What are you going to do, practically, you elders, when you go home? Do not look at it from the standpoint of the great crowd, but

when we go back to such and such a congregation, what shall we do with respect to this great question? It is an easy thing to give money to missions—one hundred dollars, five hundred dollars—but what we need pre-eminently is men to preach the gospel.

No, laymen and elders, are we always at church, in the first place? Are we there morning and evening; and if not, why not? We heard Dr. Hanson say the other day that possibly the evening service might as well be done away with, if we were home with our families. I do not agree with that. I believe in going to my own church twice a day. (Applause.) But are we always there, are we regularly there—we elders? I am not speaking of the membership; I know elders who may be there in the morning, but are never there in the evening. What does the minister think of that? Is that a good example for the membership? What is the church for? Giving? Well, I cannot say anything new about giving. You might expect me to give a lecture or an essay on Giving.

If we are interested in anything, that is where we will go. Dr. Grant is quite right. Present the matter properly to a young man, and he will come. I have met with a little success in getting money from people. Present a thing enthusiastically, and you will get the money all right. I know elders who are not generous; I know lots of them that are not generous; they grudge to give, so the work of the church cannot be carried on, even apart from the money given to the Executive in Toronto. We talk about a million-dollar budget. Why, this Church could as easily manage a budget of two million dollars. The country is full of money. There are lots of Presbyterians in this country from side to side who spend on one supper party as much as they give in two years for the work of the whole Church. I know Presbyterians who do and who will spend upon one dinner party more than they give in a year to the Church. Are there any elders who do that? The question is, are we guilty, or are we selfsacrificing?

Another point, and it has nothing to do with ministers, whom I love and revere and respect. But it is to the elders. Are we loyal to the minister?

What is a business man's business with missions? The minister is the heart and soul of it, the man called of God to lead in this work of the Church. I cannot give much actual time to missionary work, in the very nature of my occupation. But, am I always at the minister's right hand, encouraging him, supporting his proposals? One of the final tests of the Christian man is his attitude towards the minister.

I came to Toronto in the year 1890, a boy. I attended St. Andrew's Church, of which Rev. D. J. Macdonell was the minister. He urged us over and over again to bend our energies to the one thing,



the worship of God in that place, to be first of all worshippers of God there. He used to deprecate—that wise and good man—the multiplying of organizations, but urged loyalty to the minister.

Why, I have known ministers of very ordinary capabilities made into noble and inspiring men because of the help their managers and session and people gave them. Get Mr. MacNeill, or any other highly gifted man, and surround him with a band of men unsympathetic, cheerless, pessimistic, complaining, whining, men who are like wet and cold blankets, and they would paralyze his usefulness in a week, as sure as you live. Let us look each other in the face. Are we loyal to our minister? I don't care who he is, what his peculiarities or his weaknesses; but, are we loyal to him? Do we reflect enough upon the particularly arduous duties of the minister, in these days? We do not half pay them, even the best of them. Do we remember all his difficulties? Do we remember the wonderful character of his task, as he stands up to preach the message of Christ to his congregation? Do we pray for him? Do we love him?

Then how many of us are actual workers in the Church? Is it simply the matter of a black coat and a superior air on a communion Sunday?

A VOICE.—We take up the collection.

MR. MACGILLIVRAY.—Is that all we do? Let us look each other squarely in the face. How many of us teach in the Sunday School? In Halifax, that fine old city which has done so much for Presbyterianism, I know Sunday Schools that are going begging for teachers, and that is actually so in my own church. Think of the church at home. When you are away is the Sunday School short of men? Probably in the case of one-half of you that will be found to be the case.

Talk about missions! What about the Sunday School? That is where missions should be taught, along with every other good thing. When I first came to Toronto, more than twenty years ago, one of the first men to take me in hand was Mr. Hamilton Cassels. My interests were in every direction except in the direction of Sunday observance, attendance at church, and that sort of thing. He introduced me to the work of the Central Prison. I believe that man himself has not missed a Sunday in thirty-five or forty years going to the Central Prison. (Applause.) He said to me, "Come along up and see them." I went along, and from that day to this, when I am well and when I am at home, I have not missed a Sunday, but have gone to some institution akin to the Central Prison. (Applause.) And I want to say that to give that up would be one of the greatest deprivations that could come to me.

I have spoken about the home and the congregation. In closing

I want to say a word about public life. I do not think the ordinary Christian man adequately understands the importance of his attitude to public life.

When I speak of public life I mean, for instance, the school board—the public school board. How many of you elders have had a deputation call upon you and ask you to stand for election as school trustee next year, and you have replied, "No, no time; I haven't any time to bother with that sort of thing." That is a very common sentiment among many gentlemen here, I will venture to say. And what is the result? That institution of supreme importance (our public schools) is in the hands of the second, and third, and fourth rate men, not always, but very often the appointees of some political party or of some ward ring or clique; whereas, in my judgment, being a fundamental thing, the very best laymen of the Church should hold themselves at the service of the community for such a position as that of public school trusteeship.

Then a step further—the municipal council. Take this great city of Toronto, that I know very well. Who is it that goes into the city council? I am not speaking of Toronto any more than of other cities; it is the same in Halifax and other cities, that things have come to such a pass on account of the neglect of the Christian men of the churches that you cannot get a first-class man to go to the city council. He will tell you that he cannot be elected, even if he stands for election. That is an extraordinary situation, and it simply means that we elders who came to this great convention, and who were carried off our feet by the speeches we have heard, should go home and study the situation and determine what our duty is. If we think our duty lies in the direction of the school board or the city council, let us say that we would like to take a position on the board or the council, and offer ourselves for election. Some may say that you are self-seeking. But that will not hurt you. See our general situation in politics in this country to-day. This is one thing which we have not learned from the Old Country. We have been picking up some of their weaknesses, but our public life is far from being on the same plane that it is in England, where the best men go into public life, and where they are prepared to sacrifice something for public life.

My point is that every man, not because he is a business man, but because he is a Christian man, should be interested in missions.

The situation in this country is unique. I have had the advantage which some of you have not had, of seeing it all. I have crossed it from side to side. There are one thousand five hundred strangers coming into it every day—half a million every year. As I say, the situation is unique. In that broad sense it appeals to the imagination; it appeals to the highest patriotism. Here is where we must be

generous in giving our money to the central organizations of the Church to man the fields.

The situation is also unique in the cities as well as in the country. Things are being adjusted, and re-adjusted. Committees have their use. Our specialists in social service have their great uses.

The situation in the whole world, in fact, is unique. Even in the old countries things are being readjusted. You all know about China, that open door of four hundred million people; India, with its three hundred millions, sixty millions of them tossed back and forth between the two contending parties there, inviting the Christian Church to go in and do something for them. Then there is Japan, with its forty millions; and Africa, where the war between Mohammedanism and Christianity is going on.

If I have taken some minutes of your time, it is because I have felt inspired with these questions, and with their immense interests and possibilities.

REPORT OF THE GENERAL COMMITTEE, AND  
RESOLUTION.

PRESENTED BY T. W. GIBSON, ESQ., TORONTO.

I do not think I would be justified in taking up the time of this audience by following with any remarks of my own, especially as every minute of your time is valuable. My business is to present the report, and to move its adoption, which I now do.

The resolution referred to in the report will be submitted immediately afterwards. I would like to embrace this opportunity, Mr. Chairman and friends, of saying that during this magnificent Congress our hearts have been stirred and our feelings and emotions have been excited. We have been led up to the mountain tops, and a magnificent vision set before our eyes, and we have realized something of the importance and of the magnitude of the task which lies before us. We have been given to feel something of the joy and something of the satisfaction which must enter into the hearts of men when they survey a task worthy of all their powers, and even surpassing their powers, which can be accomplished only by the help of the Lord God. It would be folly, it would be suicidal, if we were to disband and to leave the precincts of this place, if we were to leave this Congress, and effect no practical result. Are we to go back to our churches and our congregations and allow all the enthusiasm which has been created to evaporate? If so, then, not only have our time and our money and our interest been wasted, but the situation will be less hopeful than before. Now is the time and now is the occasion to forge a weapon to be placed in the hands of the Presbyterian Church in Canada by which the laymen of the Church, united and inspired and encouraged by their elders and ministers, may go forward in the name of God, unfurling their banners, and using as a weapon the sword of the Lord and of Gideon. And may the business of the Church, and the efforts of the laymen thus united and thus organized, be to unfurl the banner and to place it upon the strongholds of the enemy, so that the kingdoms of this world may become the kingdoms of our Lord and of His Christ.

I have much pleasure, Mr. Chairman and gentlemen, in moving the adoption of the report, which is as follows:—

“During the memorable interdenominational Laymen’s Missionary Congress held in Toronto, April, 1909, the Presbyterian Section of the Congress met in Convention in St. James’ Square Church.

"The Convention during a number of sessions considered ways and means of assisting the regular departments and committees of the Church in enlisting congregations and individuals in more active and efficient missionary work.

"The tangible result of the Convention was an organization to be known as the 'General Committee, Presbyterian Section, Laymen's Missionary Movement in Canada.' Thirty-five men, representative of various parts of Canada, were appointed by the Convention and given power to add one or more men from each Presbyterian district.

"The Convention adopted a budget of \$5,000 per year for a period of three years for the purpose of paying the salary and traveling expenses of a Secretary; also to provide office accommodation, stenographic help, literature, etc.

"The committee were instructed to secure subscriptions to the above amount, to appoint a Secretary, and generally to carry out the work for which they were organized. For convenience the General Committee appointed an Executive Committee of men mostly resident in Toronto and vicinity. This Executive, we may say in passing, has up to the present time held fairly regular and quite frequent meetings.

"This General Committee, feeling that it had not the status of a regular committee appointed by the Assembly, Synod or Presbytery, and realizing the necessity of the closest co-operation with the regular committees of the Church, obtained leave to have representatives appear before the 1909 General Assembly at Hamilton. The Chairman, Hon. W. A. Charlton, and the Secretary, Mr. Anderson, addressed the Assembly, outlining the aims and objects of the Laymen's Missionary Movement, and the Assembly very cordially endorsed the Movement and the Committee that had been appointed to carry out the Presbyterian section of the interdenominational organization.

"A few weeks after the Convention (April 29th, 1909), the Rev. F. W. Anderson, M.A., was appointed Secretary, and, with marked ability and great earnestness of purpose, discharged the duties of the office until January, 1912, when he resigned to accept the pastorate of the church in Orillia. Since Mr. Anderson's resignation the Committee has done what little was possible without an executive officer to carry on aggressive work.

"During the nearly three years Mr. Anderson was Secretary, the Committee gave of his services freely to co-operate with our own Church departments, Presbyterian committees and individual congregations who asked our help; also, we took our full share in the organization and follow-up work in connection with the many interdenominational conventions held east and west during this period.

"Because of the budget scheme the Committee did not feel free at

the end of the three year period to solicit subscriptions from individuals in various congregations, as had previously been done, and so could not continue the work on the previous basis. The Committee presented the whole situation to the General Assembly last year at Edmonton, asking suggestions as to the future financing of this auxiliary work of the Laymen's Committee. The Assembly referred the matter to the newly appointed Financial Board for consideration and action. The Committee appeared before the Finance Board and found them sympathetic and prepared to provide annually an amount not exceeding \$5,000, the Board expressing the belief that the Committee had still a large work to do, and that with a Secretary they could assist materially in inspiring the Church to greater interest in missions and in persuading individual congregations to adopt the best method for raising the budget.

"The Committee were reluctant to assume the responsibility of going on with the work under the new auspices without having a fresh mandate from the men of the Church at large. No opportunity has presented itself, since the Convention of 1909, of consulting with any representative body of Presbyterian men, and the Committee felt they must seize the present auspicious occasion to render an account of their stewardship during the last few years, and to lay upon this body of men, which is fully representative of the Presbyterian Church in Canada, the responsibility of future action.

"During the period from April, 1909, to date, the Treasurer, Mr. T. W. Gibson, received from all sources \$10,082.42, and disbursed \$10,036.21, leaving a balance on hand of \$46.21.

"The Executive of the Committee have recently had a number of conferences as to the future, and have formulated, and are now prepared to lay before this gathering, a resolution setting out their views as to what would be desirable in the way of an organization to carry on this extremely important work, which the Committee feel has been greatly blessed of God, and has been most productive, not only in stimulating generosity on the part of the Church, but also in deepening its spiritual life through the greater interest taken in the Church's work at home and abroad."

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The motion was seconded by Mr. Matthew Parkinson.

THE CHAIRMAN.—Gentlemen, you have heard the report of the Treasurer, and his address. I expected Mr. Parkinson would say something more, because what he says sinks right deep into the hearts of those who hear. Perhaps there has been enough said. I want to say just a word. It has been said oftentimes that these laymen are going to do great things, that they are going to evangelize the world, and I have heard that some of the ministers have said, "Just let us

see them do it." (Laughter.) It has been our aim in every place to recognize that the minister is the leader in all missionary work; the women have been his great helpers, and we have come in at the eleventh hour to try and help on a little. We have no apology to make when we look at the figures in the schemes of the Church and see that while the layman has been laboring, the last three or four years, the receipts for the schemes of the Church have increased over sixty per cent.

What is your pleasure in regard to this resolution? Is it carried?  
Voted upon and declared carried unanimously.

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MR. JOHN A. PATERSON, K.C.—Mr. Chairman, Clergymen, Laymen and Elders: As foreshadowed in the report, we have now to consider resolutions in regard to the organization, or rather I should say the continued organization. We do not mean to say that we are dead, nor do we need to be "revived," but we say that we want to continue our life with greater force and greater impetus than we have ever had, and on the whole this meeting is an index of your thoughts and interest upon this subject.

To commence with, the organization we propose to put forth is this, in a nutshell: First, we agree to procure from each of our congregations a Missionary Committee. Next, we appoint five in each of the Presbyteries to be a Presbyterial Laymen's Missionary Committee. Next, we appoint five men in each Synod to be a Synodical Laymen's Missionary Committee; and to-day we appoint thirty-five men who will nominate and appoint the Synodical laymen and the Presbyterial laymen, and the conveners of the Presbyterial Laymen's Committees; the first named of the conveners of the Synodical Committee will unite with these thirty-five men to form the General Council throughout the whole of Canada, from which will radiate influence and strength, organizing power and missionary force.

That is the proposal, and I will now read seriatim. But that is a nucleus or a condensation of the whole of these resolutions.

One thing more; that we obey and bow to the force of the General Assembly. We propose to carry these resolutions to the General Assembly, and get them to put their stamp upon them, so that every loyal Presbyterian will obey what the General Assembly thinks wise.

That is the scheme; we need not say one word in advocacy of it; it defends itself. We first say, we ought, and if we ought we must, and if we must we will. (Applause.) It is intended to organize and put into active operation what has been said to us with so much force and power throughout the past few days, what has been said to us this morning and will be this afternoon continued, and

we do not think we have done our duty until we have done our best. Therefore it is that I move the adoption of this resolution. I present this resolution to you, and ask you to approve of it, and the nominating committee, if so appointed, will meet immediately at the conclusion of this meeting to carry out the programme so set forth. I leave it with you for your consideration.

"Whereas the Presbyterian section of the Laymen's Missionary Movement is desirous of taking a more definitely organized part in helping the Finance Board of the Church in the work of securing the revenue for the missionary, educational and benevolent work as set forth in this budget; Be it Resolved:—

"1. That we, the representatives of the different congregations present in this Congress, pledge ourselves as individuals loyally to support the great purpose of the Master to offer, through His followers, salvation to the whole world.

"2. That we further agree to procure the organization in our respective congregations of a Men's Missionary Committee, which Committee shall promote the Missionary work of the Church in the congregation, and thus create a deeper and wider interest in the world-wide enterprise of missions.

"3. That this Congress appoint thirty-five representative laymen who, with the conveners of the Presbyterian Committees hereinafter mentioned, shall constitute the General Council of the Presbyterian Section of the Laymen's Missionary Movement in Canada, and who shall carry out and effectuate all these purposes, and also present a point of contact with other denominations to give effect to any inter-denominational campaigns that may be undertaken.

"4. That the said thirty-five representative laymen be authorized to appoint five representative laymen within the bounds of each Presbytery of the Church, who shall be known as the 'Laymen's Missionary Movement Presbyterial Committee,' the convener of which shall be the first named thereof.

"If any vacancy occurs in any such Presbyterial Committee, the same shall, upon the nomination of the remaining members thereof, be filled from time to time by the Presbytery appointing other representative laymen from those within its bounds.

"5. That the said thirty-five representative laymen be authorized also to appoint five representative laymen from the said Laymen's Missionary Movement Presbyterial Committees within the bounds of each Synod of the Church, to be known as the 'Laymen's Missionary Movement Synodical Committee.'

"If any vacancy occurs in any such Synodical Committee the same shall, upon the nomination of the remaining members thereof,



be filled from time to time by the Synod appointing another representative layman from the Laymen's Missionary Movement Presbyterian Committees within its bounds.

"6. That the said General Council shall from its members appoint an Executive of ten, five of whom shall form a quorum.

"7. That we place ourselves on record as desiring that the different Presbyterian Laymen's Committees and Synodical Laymen's Committees do co-operate one with the other for all the above named purposes.

"8. That the said General Council appoint a General Secretary whose business it shall be to further this work and to co-operate with the Finance Board of the Church to put into operation the methods of raising the missionary budget throughout the whole Church.

"9. That we place ourselves on record as being desirous of co-operating with the several boards of the Church to carry out the missionary plans and campaigns of the Presbyterian Church, and also express our desire that the several Boards of the Church co-operate with us for the same purpose.

"10. That the General Assembly be asked to approve of this scheme and to recommend the same to the Synods, Presbyteries and congregations throughout the whole Church.

"11. That a Nominating Committee consisting of Hon. W. A. Charlton, Toronto; Thomas Findley, Toronto; James Rogers, Montreal; Thomas Humphries, Calgary; C. W. Graham, Hamilton; James Balfour, K.C., Regina; Dr. MacGillivray, Halifax, and the mover, be now appointed to nominate the said thirty-five members, being part of the said General Council, and that this Nominating Committee report at some suitable time before this Congress adjourns."

MR. THOMAS FINDLEY.—Mr. Chairman: I have been given the great privilege of being allowed to second this resolution. I do not know whether we are taking too much for granted in believing that you all understand what the Laymen's Missionary Movement is, and the nature of the work which we have been trying to carry on since the General Committee was appointed in 1909; but I assume you all understand that it is simply an effort to get the men of the Church to take their fair share in this work of the Church, to enlist their sympathies, to enlist their interest, and to enlist themselves in active work to carry out the great mission of the Church,—that of carrying the gospel to people at home and abroad.

During the years since we had the great Missionary Congress of 1909 very much has been done in this direction throughout the country. Hundreds of men have now an interest in missions which they did not have at that time. We believe that this Congress is the

beginning of the deepening of the spiritual life of our people, in every congregation that has representatives here. I cannot conceive of those representatives going back to their congregations and churches and not carrying a message that will revive the whole life of the churches into which they go.

The organization we propose is as simple as we can make it to accomplish the result. We want to know that in every congregation there is a Missionary Committee charged with the effort of enlisting every member of their congregation in this great work. (Hear, hear.) It is difficult to reach every congregation. It is necessary to have some little amount of organization to do it; but the important thing is, to get this done, and the plan proposed is, to have some central body which will be responsible, some representatives of that body in each presbytery through whom we can work, and through whom we hope to see committees organized in every church.

We are not in any way conflicting with the functions of the regular church committees. All the boards of the Church are in hearty sympathy with this work. They realize that it is possible to interest a large body of men in the work they are interested in, who will take a prominent part in promoting missionary interest in each congregation.

In view of the interest which was started, I do not know why we have not had a wider interest awakened and more men enlisted. But I do not feel in the least discouraged, because I know that to-day, as compared with four or five years ago, the interest of the men of the Church in the great problems of the Church is many hundredfold greater, and in carrying out the work they have undertaken many men have become interested to the extent of giving of their money and their time (which latter is the most important), and are willing to do everything they possibly can to advance Christ's kingdom amongst the people of our country, and to carry the gospel abroad.

We are hopeful that this new organization will have the hearty support of the church. We propose to go to the General Assembly for further endorsement. We want to enlist the practical men of the Church in the work of the weekly envelope and the every-member canvass. When these questions are discussed this afternoon, I am sure you will realize that there is no other method by which we can so quickly and so forcibly increase the givings of the congregations.

We want men who are willing to make sacrifices. We cannot carry on this propaganda without men who are willing to give up time, who are willing to do what at first may be unpleasant work; and yet, why should we not expect the co-operation of men who call themselves Christians—because after all we are appealing to Christian men; we are appealing particularly to the men who are members of

our churches—if they once realize what they are asked to do in the interests of humanity to spread the gospel of Christ?

We can get plenty of devotion along some lines. I am reminded of the wave of feeling which swept over the country during the South African war, and of the readiness of men to sacrifice life because the interests of the Empire were apparently at stake. We all know of the instances of devotion that are to be found in the history of our country. A short time ago I was reading the history of the North-West Mounted Police, and I remember this incident among several. During the early years of the development of Western Canada there were only two hundred and fifty policemen sent out; about eight hundred soldiers had been killed and one thousand settlers massacred in ten years. You all know how those Mounted Police have kept order during those years. They kept order simply by the traditions of their force, and because it was known that their men would go alone into any kind of situation into which they might be sent; and so they gained the respect and had control of the Indians over that district because of their devotion to and absolute fearlessness in the way of duty. During the time of the laying of the C. P. R. near Swift Current, a band of Indians came on the roadway, right by the property of the Company; they declared they were a band of bad Indians, said they would not move off the right-of-way, and that when the construction gang came along there would be trouble. The matter was finally turned over to the Mounted Police. One day there rode into the encampment two men, a sergeant and a private; they rode up in front of the tepee, showed their warrant to the chief, and told him that they were instructed to move him off the right-of-way, out of the road, and out of the danger zone. At first they were laughed at and hooted. The sergeant took out his watch, and said he would give them fifteen minutes to move off the right-of-way. He continued to sit upon his horse. The Indians went back off the road, shooting off their guns. When the fifteen minutes were up the sergeant got off his horse, went into the tepee of the chief, kicked it down, went into every tepee there and kicked down the key-pole, and by the time he got to the last one the first one was being taken away, and the camp was being moved off. These men did that out of love for their sovereign and the traditions of the force to which they belonged.

Surely we have greater motives for devotion, and a greater Sovereign than even Queen Victoria; surely as Christians we should have greater devotion than the Mounted Police. In our own Church there are far greater interests at stake than the interests that were at stake in the incident I have mentioned. Why is it that we cannot get men in our churches everywhere willing to take the initiative and willing to do the unpleasant work that may be found neces-

sary in order to stir up a congregation to a realization of their privileges? Why cannot we get any sacrifice on the part of the men of many of our churches? They do not think; they do not have any sense of proportion; they do not realize what has been done for them, and that they ought to do something in return. The Christian life ought to mean service. If we have real Christian love, it ought to go out in service to others, and I trust that when the delegates of this Congress go back to their homes and their churches, they will see to it that every legitimate and right method that will deepen the spiritual life of the people will be adopted; and that this Committee which has served in the past, and the Committee which will be appointed for the future—if you see fit to appoint it—will go out having the hearty sympathy and the support of the Church at large. I have much pleasure in seconding the motion.

THE CHAIRMAN.—What is your pleasure?

A DELEGATE.—Is there any possibility that the thirty-five men who are proposed to be appointed would be the same men who formed the Finance Committee; and is there any possibility that the agent to be appointed by the Laymen's Congress should be also the agent of the Finance Committee?

THE CHAIRMAN.—No.

ANOTHER DELEGATE.—Some of the men would be on both committees. Mr. Rodger of Montreal is on the Finance Board.

THE CHAIRMAN.—They may be on both—several of them—but it is not designed that they should be.

MR. PATERSON.—I have an announcement to make; it is that the much if some of the members were on the Finance Board, because we would then have a link of connection between the great Board of the Church and the laymen. The Finance Board will have its own secretary, and we propose to have our secretary working harmoniously on parallel and collateral lines across the Dominion. It will take a good many people to work that \$1,400,000 into coin, but it has to be done, and we have to get up and do it.

THE CHAIRMAN.—How many are in favor of these resolutions being adopted?

Carried unanimously.

MR. PATERSON.—I have an announcement to make; it is, that the addresses delivered at the Congress and at this Missionary Conference are being reported, and will be printed and sent broadcast throughout this Dominion and the world. This is such a unique affair all through that the world will want to know what the Canadian people are doing in these cold Arctic regions, this ice-cream parlor

of the British Empire. (Laughter.) The speeches and proceedings will be published in book form, and will be sold at one dollar per copy, although it will be worth one dollar a page.

The Nominating Committee will meet at the close of this meeting. The Conference adjourned at 12.15 noon until two o'clock.

The Conference resumed at two o'clock. The Chairman called for those present to quote scripture verses suitable to the Conference. Very many responses were offered. Hymns 256 and 278 were then sung.

THE CHAIRMAN.—Perhaps the Nominating Committee is ready with the report.

MR. PATERSON.—I present the report for your consideration, Mr. Chairman and delegates, and beg to move its adoption. The Nominating Committee recommends the appointment of the following thirty-five men as members of the General Council of the Presbyterian Section of the Laymen's Missionary Movement in Canada:

Sir J. M. Gibson, Toronto; Hon. W. A. Charlton, Chairman, Toronto; Hon. J. K. Flemming, K.C., St. John; John A. Paterson, K.C., Toronto; M. Parkinson, Toronto; D. E. Hughes, Toronto; Thomas Findley, Toronto; T. W. Gibson, Toronto; Aubrey Fullerton, Edmonton; D. H. Gibson, Toronto; Thomas Bradshaw, Toronto; R. S. Gourlay, Toronto; J. J. Gibson, Toronto; D. V. Sinclair, Belleville; James Rodger, Montreal; J. W. Richardson, Montreal; Rob Munro, Montreal; John McEwen, Montreal; J. A. Machado, Ottawa; B. O. Hooper, Hamilton; C. W. Graham, Hamilton; John Penman, Paris; Thomas Alexander, London; Andrew Denholm, Blenheim; T. L. Wood, Brantford; George F. Gibson, Vancouver; Judge Grant, Vancouver; George S. Dingle, Calgary; Thomas Humphries, Calgary; Edward Brown, Winnipeg; Sir Wm. Whyte, Winnipeg; James Falfour, K.C., Regina; W. M. Martin, Regina; A. S. Barnstead, Halifax; T. C. James, Charlottetown.

Of the above-named, Messrs. Charlton, Paterson, Parkinson, Hughes, Findley, T. W. Gibson, D. H. Gibson, Bradshaw, Graham and Wood form the Executive Committee, Hon. W. A. Charlton being Chairman of the Council. Subsequently Mr. R. M. Hamilton was appointed Secretary, with office in the Confederation Life Chambers, Toronto.

The report was seconded by Mr. Parkinson, voted on and declared adopted unanimously.

## HOW WE RAISED A MILLION DOLLARS.

REV. A. E. COREY, CINCINNATI.

THE CHAIRMAN.—We have with us a representative of one of the great churches in the United States—the Disciples of Christ—Mr. A. E. Corey, of Cincinnati. (Applause.) Mr. Corey belongs to the Board that has its headquarters in that city. He came from foreign shores at the request of his church some years ago to help raise a million-dollar fund for equipment. God has greatly used him and others on a scale which was never thought possible in that denomination. It will be a great stimulus to us to hear the story of God's working in that sister communion, in helping them to enlarge very greatly their missionary outlook. I am sure that with the great interest this Congress has taken in China, with the open door there calling to us to enlarge our work, it will be a matter of interest to hear another representative from that country who has given his life to help interpret the significance of that open door. I introduce to you Mr. A. E. Corey, of Cincinnati. (Applause.)

MR. COREY.—Friends, this afternoon I want, if I can, to speak to you without boasting, but only in the way of testimony of how God has done a wonderful thing amongst us.

I shrank to-day a little when I heard the title, 'How We Raised a Million Dollars.' We did not do it. God did it in spite of us. And I want to say that at the very beginning of my few remarks.

May I just mention some of the things that made us feel and realize the need of this great task? No task can be accomplished unless there is a realization of the need; unless God pours His Spirit down upon His Church and impresses upon that Church the great need.

I want to say to you this afternoon that otherwise the Church will not respond; to-day in this big world of ours there are so many needs that we must have method if the need is to be impressed upon the Church. We have been asked over and over again, "What methods have you used?" There is only the method of the world-task. How can anyone refrain from giving, from investing himself and his money, with the world calling as it is? Take, if you will, the African challenge, with the north of Africa plagued with Mohammedanism, and with the horde sweeping fast to the south. Isn't that a challenge which will draw from every man his best? Take the testimony that has just been brought from India, that India is in the begin-

ning of the greatest revolution ever known upon the earth, in which the caste system which has existed for centuries is being thrown off.

Then take Japan with its marvellous opportunity, and with its tremendous problem. A friend of mine reported to me that of 5,000 students attending a university, 500 called themselves Christians, 500 said they were Buddhists or of some other of the faiths of Japan, 500 were atheists, and 3,500 testified that they were agnostics. And I believe those 5,000 students were merely typical of the life of Japan.

I want to speak to you of a few of the opportunities in China. It has not been my privilege to hear what may have been said at this Congress about China; so if I happen to say over again what has already been said, and said better by the previous speakers, you will overlook it, I am sure.

I wish you could realize the great strategic position you hold in China. I am glad to bring to you the testimony, situated as you are in the heart of the Empire, that you are in a position to do a great task for God. Speaking out of my own heart, I do not know of any religious people that God has called to a greater task in China than He has given you. Your blood should leap in your veins at the challenge. (Applause.)

China has changed so marvellously that if you had told me fifteen years ago, when I went into China, that I would see the changes which I have seen, I would have said that you were mistaken, that they could not come about in a hundred, no, nor in a thousand, years. My faith in miracles has increased greatly in the last year. Consider the wonderful miracles that have taken place in China. A man who has seen them would not go any distance to see the waters of the Red Sea piled up. All these things challenge a man to keep his face to the front. It means that we shall have to go forward, and that we must go forward all together. Get that word "together." First of all, that the name of the Church shall be one in China; that there may be no sign to the Chinese Church of a division.

Then let there be great emphasis put upon this, that when we get together in union meetings we shall not talk about the things upon which we agree, but upon the things in which we differ, that we may come to agree. As long as we talk about the love of God, in our union meetings, we will not get very far away on some of these other questions.

Then from the Church in China comes the great note, that we should pray for each other. When we are willing to get together and confess our sins we shall have grown out of our narrow sectionalism. I was in conference with a bishop, and he said a couple of things about Church Union. Somebody asked him, if Church Union came, what would he give up; he thought a moment, and then said: "There are

two things I could give up—my prejudices and my ignorance. These are two things I should give up very easily, and when I give these up I go a long way towards union." That just fits my condition. And the giving up of prejudice and ignorance is just what they are willing to do in China.

Then think of the great change from a few years ago until the present day, when there comes a challenge from the people of China to the Christian nations of the world that they should pray for her. China is not to be won by equipment, nor by a host of men, but by conquest of prayer; and when we come together on our knees the problem of evangelization will be a simple one.

Whatever I say to you about the problem or the question of raising a million dollars, I want you to forget the word "million" and to think that here is a man bearing testimony to the triumph of prayer.

It was with the world situation facing us, with these great opportunities in China facing us, that we were led step by step, in our Church which has not been a liberal Church in the past, to consider the question of raising a million dollars for equipment on the foreign field. We did not conceive over night that we would do it. If that had happened we would have been accused of insanity. God had to lead.

One of our men in China went down to the very doors of death, from typhoid fever. One day I went in to see him, being one of his intimate friends, and when I was talking to him we spoke of the opportunities in China and the need of equipment. Finally he said, "Ab, we have to have \$100,000 or \$200,000 in the next five years for buildings in China alone." Our Church had been paying \$8,000 a year, and that meant \$40,000 in two years. I said, "Eh?" I thought typhoid fever had gone to his head. I told him not to worry about it, but to get well and to let the matter pass over, and that it would be all right; urged him to forget it. When I went home I said to my wife that the fever had gone to my friend's head, and that he was delirious; that he was wanting \$200,000 in five years for buildings in China alone. She replied that there was nothing wrong about that. In surprise I asked what was the matter. However, the missionaries began to talk \$200,000 to me. I set myself back in the traces, looked wise, and said we had better consider our own particular problems.

I had written a letter home telling about the building I was working in. By accident the letter fell into the hands of a young woman living in the State of Nebraska. She was not wealthy, but she decided to give \$6,000 to build a Bible College. The letter came as a surprise to me. When I received it, I thought of the man who had mentioned \$200,000 to me. At the rate of four steps at a time I went upstairs. If any of you people think I cannot go upstairs four at a



time, try me with \$6,000. (Applause.) I rushed up, showed the letter to my friend, and when he read it he said, "Ab, this is of God; you have been sitting around kicking against this great thing being done, and He takes you and puts you out of the way, so that the rest of us can go forward."

Then came the great problem of the Church at home, and how this matter was to be adjusted. Friends, we went to our knees, because there was no other place to go. We knew that a letter home would not amount to anything—or at least we felt that it would not. For four months every day at noon we prayed unitedly for this thing, and those four months changed my life and the life of our China mission forever.

Our missionary came, and we went down to see Mr. Rains about the \$200,000. When we told him our story he looked amazed, but said he had been thinking for a long time that there was something the matter with us, that we were crazy.

We gave the whole thing up, and dropped it. But God did not drop it. Three days later at a little town in China he said to me, "Let us talk a little more about that \$200,000; there is only one thing wrong about it, and that is, what about India, Japan and other countries?"

That night the man who had been ill proposed that we go out for the money, half a million dollars; that he did not care if it was a million, but to let us go and get it. I went to the Philippines, over to Japan, and wherever I went the missionaries said that half a million dollars was not enough. I said it was—it seemed to me to be the biggest thing on earth. We have the congregational form of government in our Church. I just sat down on those missionaries in Japan and the Philippines and told them that it was not going to be more than half a million.

Last year I returned home. The Canadian Methodists were speaking of a million and a half, and I came to see Mr. Shore. Some of the leaders told me I was making a mistake in making it half a million; that we had to put life into the buildings and make them throb with service for Christ. I replied No, that they did not know our folks.

You go into a town, and you will be told that you do not know the people; that you do not know the local conditions. That always squelches a fellow, and I thought it would end the whole business. I went down to a little town in New York State. While there I met a man who had a good income, but was not a rich man by any means. To him and others I put up the proposition of the half million dollars. The upshot of it was that one gave \$200, another \$500, another

\$1,000, and so on, and they urged me to go on and make it a million instead of a half million dollars.

In Buffalo I met a friend of mine who asked me what I was going to do at home. I did not want to discuss the million, because the task seemed to be too big. So I told him the story of the half million. He said he would not give me a cent on the half million, but if it was made a million he would give \$1,000. That changed my plan. I went out and asked one hundred business men and fifty preachers this question, "Shall we put it at a million, or half a million?" Every business man said to put it at a million, and every preacher said to keep it at half a million. (Laughter.)

It is a little over a year ago since we went out for the million dollars, and I am glad to be able to stand here and say that we have a million and twenty-five thousand dollars pledged.

And the money is the least part of the whole business. That is the least result that has come to the Church. If I had to give up the one or the other, the money or the results wrought in the Church, I would not hesitate a second—I would say to take the money and leave the spiritual results and the spiritual vision that have come to the Church.

Somebody said, "Corey, how was it done?" I want to put two or three words before you, and then tell you a few incidents—just two or three words that have to be written over this whole campaign. And the first is "Vision." Men have seen the task. Then "Prayer." Do not forget that word. Vital prayer, the kind of prayer that moves men's hearts for God, and a consecration that challenges the Church to do magnificent things for Him.

What were our methods. One or two. One was, never to talk about how much a man should give; never in all this year and more have I mentioned money from any public platform; nor has any member of our team. We would put up the maps of the world, and the only thing before them was the world-task. When you make men see the world, in this age, and let them know that the Church is going to grapple with the world-problem, they will give, and they are willing to give.

I have always tried to keep a man from giving the first time I saw him, if I could. Why? Because the man who gives \$100 on the first presentation, will give \$500 when he thinks over it; and the man who would give \$500 at first will be likely to give \$5,000 after he has thought over it.

In one town I entered I asked if it was possible to raise \$5,000, and when they decided to raise \$5,000, a little woman came up and went for me for allowing that little city to raise \$5,000. That city afterwards gave \$25,000. She thought it was an enormity to ask for such a thing as \$5,000. I went home, feeling hurt, to think that that

lady took that attitude. Before I was out of bed next morning the telephone rang. At the other end of the wire was that same lady, asking me to call and see her. She said she was going to give \$500. (That has been our minimum pledge. The smallest sum taken on the \$1,000,000 has been \$500.) The lady said she was going to give \$500. I asked her if she wanted to sign then. She refused to sign at the time. Later I found a note in my letter box. It was from the lady, saying that she had changed her mind (that is always the privilege of the ladies) and for me to come over and see her. I was afraid she was not going to give anything, but she broke the news that she was going to give us \$1,000. Not one word did I say to her about signing. When you catch a woman going in that direction, let her go. (Applause.)

Next morning before I was out of bed the telephone bell rang again. I got up, answered the call, and it was the same lady telling me to come right over. Did I go in a hurry? I think I did. Her face was like the face of an angel. She told me that for two nights she had been almost sleepless; she told me that her husband was ready, and they were going to build a hospital in which the name of her husband and the name of his Lord should be linked together until the end of time, on the banks of the mighty Congo.

I could relate a great many incidents where God has done His work in the hearts of these people.

One other point—the prayer element. I do not know how many ministers of the gospel there are here. I have been a clergyman for many years, but have never emphasized prayer half enough.

Near Buffalo we went out to see a busy business man. I was told by several that I would have to be brief with him, as he was a very busy man. They are always preaching that to me. Well, I tried to be brief that day. So I just went off like a shot into that fellow's face for about ten minutes. He did not ask me to sit down. At last he said that I seemed to be in an awful hurry. I replied that I was not in a hurry, but that everybody had told me that he was in a hurry. For reply he asked me to step into his private office. At that time the outer office was full of busy men waiting for him. He said to me, "Mr. Corey, would you mind getting down on your knees and praying about this?" In the offices of great corporation lawyers I have gone down on my knees and prayed about this world problem, and never once at my own request. They want to hear me talk in the terms in which they are talking in their business.

God in our own Church has done this great thing in spite of some of us, and not because of us. Get the vision of the world's task, and get it now. He is calling every Church to a divine task for Him. It is the duty of every member of the Church to which I belong to find

out what his task is. And it is your duty to find out your task, and to go out in faith to do it.

Again, no task can be done in the raising of a million dollars, or any sum of money, unless it is done in prayer.

Friends, our business men have forced us to another task. On the first of January next we start out to put a thousand workers into our home and foreign fields, and raise two million dollars in addition to the one million. I have asked five business men within the past week if they would serve on the committee and spend three days in conference, and every one of them has asked me how much of the time of the conference would be given to prayer alone. One of them said he would cross the United States to spend three days in prayer with a group of other men. But there are other men as wise as I am as far as plans are concerned.

Dr. Lee, China's evangelist, who flashed across the sky in China for three years, and then went out, with a few others had been waylaid by a rainstorm. One of them said, "Doctor, what is your idea of consecration?" He told this story. He was at one time riding in a rickshaw, and the coolie told him he had a letter, and asked where he could mail it. Being directed to a mail box, the coolie went and looked on both sides of the mail box, and then told the doctor that it was dead, and that the letter would not go. The doctor told him to put the letter into the box. The coolie opened the box and put the letter half way in, but kept hold of it all the time. The doctor called to him to drop the letter right into the box. The fellow stuck the letter clear into the box, but still kept hold of one corner of the letter. The doctor ordered him, "Cut loose; let go of that envelope." What was the man's reply? That if he let go the letter he would lose the postage stamp! I do not know what may be the trouble with you, but that is the trouble with me—I am not willing to let go the corner of the envelope. If a body of men like this assembly would but go back to their respective churches, letting go of the envelope, they would shake Canada and the world for God.

Think not of the past, but of the task before you—the task of prayer, the task of consecration, the task of saving this world for God and for His Christ. (Applause.)

## EVERY-MEMBER CANVASS—HOW THEY DID IT.

THE CHAIRMAN.—We are now to have a series of very illuminating addresses on "How They Did It." Mr. Penman, of Paris, is not present, so that the first will be given by Mr. J. L. Bryant, of Moose Jaw, Sask., whom I now introduce to you.

MR. BRYANT.—Mr. Chairman and Gentlemen, I am here at the invitation of Mr. Paterson to give evidence as to what the same forces, the same appeals, and the same methods will do in the West.

In Moose Jaw, in St. Andrew's Church, for the year ending February 28th, 1911 (we will call it the year 1910), we gave for missions, \$1,480, and for all purposes \$9,938. In the year 1911 we gave for missions, \$1,170—about \$310 less; but for all purposes \$17,000—almost double the previous year. In the fall of 1911 the Synod assigned to the Presbytery, and the Presbytery assigned to us as our share for 1912, the sum of \$5,500 for missions.

In January we held the annual meeting. The amount allotted was mentioned to the congregation, and they said that they would assume that amount. I do not think very many of those present thought it would be raised, or that anything like it would be raised during the year 1912. However, the session carefully selected a Missionary Committee, not all members of the session. It was a hand-picked committee. They met very frequently until some time in March, or later. During that period they had given themselves considerably to prayer, though not perhaps as much as they should have done. They had also been considering ways and means, sending for and reading literature, besides giving contributions of their own in the matter of suggestions. After that they were ready to launch the movement among the congregation.

We formed a Laymen's Missionary Committee. A leading barrister of Regina was asked to come and address the people on a Sunday morning. On the Sunday evening three of our own laymen addressed the meeting, when the church was packed as it had seldom been packed before. The first speaker was the mayor of the city, who had been to India and other foreign countries and knew something of the conditions there. The second speaker was the leading counsel of the city of Moose Jaw, one of the board of management, who was acquainted with what was going on in the south country, where children are born without medical attendance and buried without the presence of a preacher. The third speaker was the editor of a newspaper, who gave us the figures and told us how the thing could be done.

After that we brought a layman from Winnipeg, from a church that had done this work. He was not an eloquent speaker, but simply a plain man, one who could stand and talk straight at us and tell us just what his people did.

Then came a banquet Monday evening. It had been properly announced on the Sabbath. Quite a number of the Missionary Committee had been busy, drumming up enough to fill the tables, or very nearly so. Then we listened to the addresses, and got a certain number of volunteers, but not enough, so these volunteers were asked to get someone else to go out with them in order to form what may be called "teams." What was the result? According to the Blue Book, I see that for the year we gave \$6,398 to missions. (Applause.) We were asked for \$5,500. That house-to-house canvass raised our contributions from \$1,170 the year before to \$6,398 that year; and our total for all purposes was \$19,000.

Now, we do not pretend that we did the work as well as it might have been done. We have to be educated up to this matter; but when a small committee of a dozen, whose enthusiasm was gradually kindled, went out among the congregation, that was the result. Let me tell you a few of the things which struck me:

1. Some of the ideas placed before the people, such as the importance Jesus Himself attached to missionary work. Before His crucifixion He made an appointment with His disciples to meet Him in Galilee. After the angel had rolled away the stone from the grave, lest they forget to keep the appointment, the same angel met the two Marys. "Are ye come to seek Jesus? He is not here; for he is risen, as he said. Come, see the place where the Lord lay. Go quickly, and tell the disciples that he is risen from the dead; and, behold, he goeth before you into Galilee."

Jesus met the same women, and said to them, "Tell my brethren that I go before them into Galilee, and there shall they see me." The importance Jesus attached to the last message He was to give is plain.

Then the idea that *men* were taking hold of the work; that it was a work, not for the women and the children and the minister, but a work for men, requiring the best that was in them, and it was a work that could be accomplished. I think that is one of the reasons men never took hold of it before—the task was so stupendous; they thought it might be accomplished some day before the end of the world. But within the last few years we have learned that it is a task Christ intended each generation to complete. And the business men have taken hold of it and shown how it can be done.

What are some of the other results in addition to the money we received? I would like to mention one or two results. The Board

of Managers said they would not interfere, but would let us go ahead. And what was the result? As the end of the year drew near we generally used to have to figure out how much we would have to ask the people for. The year before this we had to ask for \$3,500; but this year we had only to go out to a few people and ask for a few hundred dollars, and we wound up with a balance on the right side of the ledger.

Our people are now more of a unit; they are better acquainted with each other. A new committee has been appointed, consisting for the most part of others than those who were on the last committee. We hold our heads up; we have a certain loyalty towards God, towards our minister (who, by the way, has had a great deal to do with our success), and towards each other. (Applause.)

MR. THOMAS FINDLEY (Toronto).—Well, Mr. Chairman, in the Bloor Street Church we were allotted the sum of \$15,000 as our portion of the sum to be raised for missions. In the amounts I am going to deal with I am going to consider amounts that go directly to the schemes of the Church, and not the money given by the Women's Missionary Society and kindred societies. Our position was somewhat like this: In 1907, before the Laymen's Missionary Movement started, we were giving in the neighborhood of \$5,000 for the schemes of the Church. As a result of the Laymen's Missionary Movement and a wider interest in missionary giving, we were able to increase that sum in one year, by a partial canvass of the congregation, to about \$8,000. In 1911, when this \$15,000 allotment came to us, we had given about \$10,000 to the schemes of the Church. We had, therefore, to increase our givings to the schemes of the Church about fifty per cent. in the year.

The matter came before the Missionary Committee and was considered; it was brought before the congregation at their congregational meeting, and they were informed of the allocation; they were asked to endorse it and to refer it to the Missionary Committee to arrange as to how it should be accomplished.

The Missionary Committee had been considering the question of an every-member canvass; but it was put aside for one reason and another. Now we felt that if we were to get \$15,000 we had to have an every-member canvass. One Sunday afternoon our minister, Dr. Wallace, called the members of the Committee together. We went to Sunday School (or were there), and stayed until church time: we had our tea at the church, and definitely decided that we would go on with an every-member canvass, and to some extent mapped out our plans. Then we had several meetings of the Committee.

In passing I just wish to say that without the hearty co-operation

of the minister it is impossible to do the work. We were fortunate in having the fullest co-operation of our minister.

We looked over the ground to see what we had to do. There were about five hundred families to be visited. We decided to visit all, members and adherents alike, to ask for a weekly offering. We knew that there might be exceptions; we knew there would be some who would prefer to give an annual offering; but of course no offering would be turned down because of anything like that. The weekly offering was the basis. We were going to bring in the largest number of our people that we could. But there were five hundred visits to be made—some task—and we decided to do it in five days, which would mean one hundred calls per night.

The next question came, how many calls could a team make in a night? Five on an average, we thought, would be very good, which meant twenty teams in all. We decided that we would not ask anyone to go alone, but that in every case two should go together to make a visit.

Then came the job of securing the canvassers. It is in my estimation exceedingly important that the greatest care possible be observed in the securing of canvassers. You do not necessarily have to go to the people you think will be interested and that you think will agree to make the canvass. You will be very much surprised to find among the people in your congregations those whom you never thought of in that capacity, but who will be very glad to have an opportunity of lending their aid. The men, we thought, should be visited personally. The canvassers promised to keep the five nights open that week in order to do the work.

Then came the pledge cards. We felt that we should have some tangible evidence of what we were doing; cards were printed with pledges to give so much a week, or annually, and were handed to the canvassers.

Next came the task of creating the necessary atmosphere in the church, so that we would get the fullest response. There is no use going to people who have not been prepared, and the way to get them prepared is by information and by prayer, giving facts from the pulpit, and in many other ways, preparatory to the canvass itself.

For a considerable time we carried on this preparatory work in the church, until the last Sunday before the canvass, when we had Dr. Grant speak in the morning. We also had a layman in the morning, and a layman at night in addition to our own minister, to place before the people the object of the canvass, to lay upon them the claims of the church, and to ask them to save the time of the canvassers in order that they might be enabled to make their calls.

A meeting of the workers was held the Friday night before; the



teams got together, looked over their cards, discussed how they would meet certain questions which were sure to be asked, and so completed our organization. Every night, beginning with Tuesday, when we would have something to report, we were to meet in the church for supper at seven o'clock, when we would report the work of the night before, and be ready to leave the church to take up the canvass at half-past seven. The happy thought was suggested of having the several ladies' societies furnish supper. That had the effect of linking the ladies up to the whole movement, and immensely increased the enthusiasm of the congregation in the work.

On Monday night out we went; came back Tuesday night and reported about \$4,000 collected the night before. Wednesday night we came back and reported about the same amount; Thursday we reported \$4,000, and on Friday \$3,000. We had started out with the object of giving every member a chance to contribute. We came back at about half-past ten o'clock Friday night with \$16,300 actually pledged over the signatures of the people of the congregation, and at the end of the year we received over \$16,000 from the congregation.

That was one result, but only one. We had a delightful time during the canvass. The social features, the meeting with the congregation in that intimate way, was of great benefit in our church. The reception we got everywhere was most pleasant. One night at about the end of our canvass the man who was linked up with me called at a house and the lady said her husband had remained at home several evenings expecting visitors, that he had had to go out, but he had told her the amount they were going to give. And at the last visit we made in the whole canvass the family told us they were afraid they were going to be overlooked.

Then the information the congregation got about missions during the canvass has been of the greatest value; and nothing, I venture to say, has ever so stirred our church or created a deeper spiritual impression upon our people. The canvassers themselves, many of whom went into it somewhat reluctantly and with little interest in missions, came out of it enthused about the work, and will remain so for the rest of their lives. One cannot do that sort of thing without receiving an impetus and an enthusiasm that deepens his convictions, and finally leaves him a missionary for the remainder of his life.

Another of the great benefits was what we may call the *esprit de corps*. The feeling of doing something as a congregation does a world of good in a church.

Almost everybody will at first shrink from the taking up of this work. It is so easy to sidestep responsibility, and to think that somebody else should do it. I have been in a rural congregation

several years, in a town congregation several years, in a down-town church, and in an up-town church, and know the conditions of these congregations; and I say that if this thing is prepared in a proper way, and if the proper men will undertake to go through with the work, in every case it will be successful. Enough people have succeeded in this work to demonstrate that it can be done, and that it will be successful every time it is attempted in the right manner and in the right spirit. (Applause.)

MR. W. R. WAGHORN (Wallaceburg).—Mr. Chairman and Gentlemen,—I had no idea until a few days ago that our church in Wallaceburg was one of the few smaller churches that had undertaken the personal canvass plan or scheme. For that reason Mr. Paterson asked me to tell you of the success we had.

If there is any information I have that will be of any interest or encouragement to you I shall be most happy to convey it.

There seems to be a very prevalent idea abroad that some different plan than this, which has already proved such a success in the larger churches, will have to be adopted to meet the requirements of the smaller towns, villages and country places. My only answer is, the sooner we as laymen get the idea out of our heads that what is good for one is not good for another, the better it will be for our success in the church. This scheme is quite as workable in the small church as in the large church. The first speaker, Mr. Bryant, started in the hundreds and the second speaker started in the thousands. I hope you are not looking for me to start in the millions, because I will have to come back to tens. The tens are just as acceptable to the work of God as the millions, if they are given in the right spirit.

I would like to give you four years of church missionary history. Four years ago our church was contributing to missions the sum of about—I feel reluctant to tell you, it is so small—forty dollars a year. Last year that amount was raised to \$406. (Applause.) And the way we did it I am going to explain. When we raised that \$406 last year we thought it was about the limit; but when word came that the sum was to be \$800 this year it seemed an exorbitant amount, and made the Committee absolutely inactive for some months. One day, however, news came to us of the personal canvass plan being adopted in a near-by church, with a considerable amount of success. The details were gathered up, and our Missionary Committee at once decided to adopt the scheme provided. The Managing Board and the Session joined in the work in order to make up the visiting team of one member of the Session and one member of the Laymen's Missionary Committee.

Joint meetings were held, and all three bodies agreed to conduct the work. In the meantime letters were gotten out and sent to all the members of the church and the adherents of the congregation; a pledge card was also obtained, on which was stated the amount required for the church expenses, together with the amount of \$800 as asked for by the Presbytery, to be contributed towards the mission schemes of the Church; these were sent to every member and adherent by mail. The Sunday evening preceding the canvass a very lengthy announcement was made from the pulpit, by which the whole matter was explained. The nights set apart were Monday, Tuesday, Wednesday and Thursday in one week. The visiting teams were to call on every person whose name they had, not later than nine o'clock on the Thursday evening, and were to be prepared to report results at a banquet to be held in the church.

That meeting will remain a living memory to everyone who was present, because it proved that besides being a financial success, a powerful increase in spiritual life was received. And it seems to me that the entire scheme was, as suggested by Mr. Corey, nothing short of a heaven-born vision, created to fulfil the claims of the 1913 missionary budget.

Every member of the visiting committees spoke upon that occasion, and, judging by the sentiments which seemed to go forth from the speakers, it was plain that even if it had been a failure financially it had accomplished one thing, and that was a kindlier feeling among the workers towards the adherents of our church. It was almost as if Pentecost had come upon the people.

It was discovered that there was an increase in giving towards the general expenses of the church of some \$250, and an increase in contributions for missions over those of the previous year of eighty per cent. If anyone had ventured to say that in five years our church would contribute \$725 to missions, no one would have believed it.

This, in short, is the outcome of our personal canvass work. Besides raising the amount from \$40 four years ago to \$400 last year, it has increased the givings this year to \$725. Besides this it has placed sixty per cent. of those attending the church on the list of givers to missions, and we will not be satisfied until we get the remaining forty per cent. on the list.

The fact has been that some two or three years ago we had some who did not believe in missions. But those opinions are fast being dispelled. Instead of that, to-day we have optimism and a kindlier feeling for one another, we have a good financial system and an increasing spiritual reality, which has all resulted in a happy realization of the power of the missionary spirit amongst us. What was at one time looked upon as a burden is now looked upon as a sort of

privilege. It is only during recent years that the men of the church have come to realize their opportunity and their privilege in regard to missions. The missionary cause in every Anglo-Saxon community is already becoming a power and a vital force for the elevation of mankind and for the peace of the world.

And Canada, about which we have been hearing so much, that fair land to which we belong, is playing no small part in this work. And I believe that if she is faithful to her opportunities, and if we as laymen conduct our part faithfully, she is destined to become the greatest nation of all in this great work of winning the whole world for Christ. (Applause.)

MR. J. M. STRANGE (Kingston).—Mr. Chairman and Gentlemen,—I am here at the request of Mr. Paterson, not to make a speech, but simply to give you a few items from our report. St. Andrew's Church, Kingston, as you perhaps all know, is probably one of the oldest Presbyterian churches in Canada. It is built on land granted by the Crown in the year 1804. The foundation of the old church was laid in 1820, and that of our present church in 1889, the old church having been burned.

The total amount raised for missions in the year 1912, I am sorry to say, was only \$1,150; and after hearing such wonderful addresses to-day that certainly seems small. But I think we have turned over a new leaf and are now on the right way. The Presbytery asked us this year for \$1,800. We have promises for over \$2,000, and up to date we have paid in some \$950, so you see we are in a fair way to make up our allocation. Four months only of the time have gone by, and we are half-way up the hill. This has to do with the schemes of the Church only, and has nothing to do with the ladies' associations.

Our minister was most enthusiastic about this matter. He called our Session and Board of Managers together for a consultation, and as we consulted we thought if some of the churches—such as the Toronto churches—could do so well, surely we could do something. The minister, one elder, and two members of the Board of Management formed a committee to make all arrangements. A pledge card was gotten up, reading like this: "I undertake to give, each Sunday during 1913, the sum of \$.... to the schemes of the Church." Meanwhile the minister commenced work from the pulpit, with a series of sermons, "I am debtor to the Jew first"; "The battle is not yours, but God's"; "What do ye more than others?"

The canvass was fixed for Monday and Tuesday evenings, and all canvassers were invited to supper Friday evening. You know we Presbyterians always have to eat before we can get down to work.

A convenient district was assigned to each team, consisting of an elder or a manager and an ordinary member of the congregation. My companion and I had charge of an outlying district; we walked through snow and slush two evenings, but we were well repaid for our work. On the Saturday before the canvass a brief letter was sent by our minister to each member, telling them of the visit and asking them to stay at home. A card was given to each member and adherent of our church. It removed all idea of a tax being levied on the people, and they were only too glad to receive visitors and to treat them most kindly.

The next day, St. Andrew's Sunday, special services were held appropriate to the occasion. Everything being ready, on the two evenings the canvassers went out and returned with good results. As a rule, we have not many men at our Wednesday night meeting, but that night was set to get the men out, and we never had such a prayer-meeting, so far as the men were concerned. We found we had pledges amounting to \$2,500, while the Presbytery had asked us for \$1,800. (Applause.) We are but a small church, and if that is possible to be done in St. Andrew's, I think any church properly managed could do the same.

But there is no earthly use sending out an envelope, if it is not followed up by a personal canvass. We used to send out envelopes year after year, and the treasurer would report "no response." It was simply a waste of money, as they were thrown aside.

We must go to the people; and if Boards of Managers would go to the people in this way for their revenue there would not be many floating debts at the end of the year. Unless each one contributes his share the church cannot be a success.

REV. JOHN PRINGLE, D.D. (Sydney).—Mr. Chairman, I do not think it will take seven minutes to say what I have to say about St. Andrew's Church, Sydney. I have probably the largest Highland Scotch congregation in Canada. Most of the people came to the country when the great industrial development came to Sydney. Their expenses are very much greater here than what they have been accustomed to, and I think it was perhaps a little difficult to get the people to realize that they had to give much more liberally in Sydney than they did at Middle River or on the North Shore.

A little more than two years ago we were compelled to build a new church, so an additional burden came upon the congregation; and apart from pleas made by men like my friend the Chairman, we had it driven home upon us, by the real needs of the situation, that we had to adopt a different system to that in vogue since the congregation was formed sixty years ago. So we called the men together.

The duplex system was introduced. The consequence was that whereas in 1909 we had 239 givers by envelopes, in 1912 we had 719, or thirteen more than our membership. (Applause.)

The result has been that the Sunday School has felt the impulse, and the givings from that source have increased in four years more than fourfold. The congregation is giving much more largely to missions, although I cannot tell you how much. The Sunday offerings have paid all expenses, have contributed to missions, and have met the interest and sinking fund charges on our debt, so that we have given up raising money by any other means than by direct giving on the Lord's Day. We are getting there. In fact I told the people when they built their new church that by the time they got through "bidding" for their new church they would know how to give.

One other word. We have no accumulated wealth in Cape Breton. We have no men we can go to for \$5,000 or \$10,000 in an emergency. There is a lot of money in our churches, but it is widely distributed. There is no wealth, but there is a lot of money. The only way we can meet the increasing demands of our budget is by getting more people to give. The number of givers in St. Andrew's could, by very little effort, be raised to 1,000; and we have realized the importance of a canvass to the extent of appointing one of our elders the financial and visiting agent of the congregation, and paying him \$1,000 a year for the work. I do not know that this is the best way, but we have no men at leisure in the congregation, from the minister down. Some men work in the steel works by day, and some by night. As I have said, I am not at all sure that it is the best way, but we have appointed a good elder, one who can preach as good a sermon as many a minister, to visit the people in the congregation, to have family worship in the homes, and to extend the mission of the duplex envelopes.

That is my message from St. Andrew's, Sydney.

MR. W. S. FROST (Orillia).—Mr. Chairman and Gentlemen,—Some few years ago the Orillia Presbyterian Church (which my friend Mr. Paterson knows as well perhaps as anyone here) was giving for missions between \$600 and \$800 per annum. And we thought that was doing pretty well. The largest contributor at that time was giving one dollar per month; we had several giving monthly in a certain kind of envelope the sum of one dollar, and we thought we were doing fine. Four or five years ago we introduced the duplex system of weekly giving, and from the sum of \$600, or \$800, we increased our givings to between \$1,700 and \$1,800.

A little later on we had the Right Hon. Sir John Paterson and my good-looking friend down here (I think he is an editor), Mr. Parkinson by name, come up and talk missions to us. After that we lifted

our givings from \$1,700 or \$1,800 to \$5,000. We have not forgotten these gentlemen, either. That was doing very well for our congregation. At this time some of the members of the Session conceived the idea (drifting from missions for a moment) of raising \$35,000 in our congregation for church extension and buildings. Some thought that we were already raising all the money we possibly could; they thought \$5,000 was a very handsome sum, and that we could not do anything else. As I said, some of the Session conceived the idea of raising \$35,000; and I remember the time the little committee met in my store and discussed the scheme and converted each other to it. Then we went to the Session and converted every member of it. The Session was willing to allow us to go on with the \$35,000 scheme, to be done in ten days, if the congregation would say Amen to it. The congregation told us to go ahead, but that we could not do it. I remember one woman coming to my store and telling me that I was absolutely crazy, after the people had given \$5,000 to missions last year, to turn around and ask for \$35,000 for church extension. However, we went on with the scheme, using the daily and weekly papers, gathered our committees together, discussed the thing, and became so imbued with the idea that we went out, and in ten days, yes, in less than ten days (and if I had to do it again, and if I had the honor of being the chairman, I would say we could do it in five days) we raised \$5,000, and we told the people we would toll the bell every night at nine o'clock for every thousand dollars that came in. So the bell was tolled, one, two, three, four, and so on up to twenty-four, and the old bell kept on tolling until it tolled thirty-five, which meant that we had raised the \$35,000. (Applause.) We were in the elders' room, and after the bell tolled thirty-five (we were counting the strokes) it began to swing back for another stroke, struck, struck again, and kept on striking until it tolled thirty-nine, which meant that we had raised, not \$35,000, but \$39,000.

Then what happened? I tell you there is nothing too big for the children of a congregation. Our ideas were so big that when we submitted the plans to the builders the thing was going to cost \$20,000 more than we had thought. Did we fall down on the job and throw up the whole thing? Not for a minute, believe me. We were told by some people that our scheme was deadlier than a doornail now. Don't you believe it, we said. We just went down to those shrewd, honest-faced, bright-eyed old Scotchmen and put the thing right up to them, and they put their hands right down against their hearts, and away down into their pant-leg, where the pocketbook was, and brought up \$15,000 more, and to-day we are building in the town of Orillia the finest Sunday School equipment to be found in the Province of Ontario.

Some people say that giving will kill a congregation. Don't you believe it. Get the people giving, and it will be the greatest blessing you can confer upon them. We were told that our scheme would kill our givings to missions. There are always a certain number of long-faced, lugubrious people in a congregation, though quite a majority of the people look on the bright side and the hopeful side, the large side, the big side. Well, how did it kill our missions last year? After giving \$5,000 the year before, and after subscribing \$35,000 and more for our new buildings, we gave, not \$3,000, or \$4,000, or \$5,000, but we gave \$6,000, and I believe next year the Presbytery will expect us to do more than that—and we are going to do it. (Applause.)

It is up to us as Presbyterians to have the motive, and to get the vision. I remember hearing of a man who ran down Yonge Street one hot July day to catch a boat. He was a big, lean, lantern-jawed man with a grip in his hand. Down the road he went, and down to the dock; the man in the dock-house called for him to stop, but he would not stop for anybody. The people watched him hustling along to catch the boat. He made one long run and jumped over the edge of the boat and landed in the lap of a great big fat woman. She raved at him, "You consarned fool, don't you know that this boat is coming in?" (Laughter.)

The point is, that the man had a motive. (Our Chairman has a great deal in his head, but it takes some time to get through.)

A VOICE.—He is a Scotchman.

MR. FROST.—The man had a motive, and he got there. The men of the Church in Canada, if you have the motive, you get there—if you have the vision, and if you have grace in your hearts. (Applause.)

REV. A. H. MACGILLIVRAY (Hamilton).—Mr. Chairman, I am deeply disappointed that Mr. Hopper is not present; but since he has failed to come, let me give you a few facts concerning our canvass.

When I took up the work a year ago there was no emergency, the congregation was paying its way, and there was a comparatively small debt on the church property. However, at the beginning of the year the Session felt that it would be a good thing to have one week of special meetings before the next communion. We were below the allotment of 1912 by about \$250, and about \$500 below the allotment of 1913, and they felt they had to do something. Besides, the Board of Management wished to place matters on a better basis, and felt that the time was opportune. So we decided upon a week for the canvass and a week for the meetings leading up to the communion.

After the preparatory series of meetings the men went out in twos.



The week was the coldest of the year. They gave four nights to the canvass, and at the close of the fourth evening, before they disbanded at eleven o'clock (and not a man of the thirty-five volunteers disappointed us), they decided that the best thing in the interests of the congregation and in their own interests would be to do something like it every year, and decided to elect permanent officers.

What were the results? In the first place, it was a good thing for the men; we discovered many new workers, and many found for the first time the joy that work alone gives. The men became better acquainted with the congregation, and the congregation appreciated the visits. It was not merely for the purpose of receiving an increased revenue or new contributions that the canvass was undertaken. It was done that we might obtain new facts in regard to new families within our districts. The second result is, that we have now in our possession valuable material collected by our men, who went from home to home making inquiries in the homes they visited in regard to other homes where the people were not connected with any church. We have been able to get into touch with a great many people not identified directly or indirectly with St. John's congregation.

We received at that communion service following the canvass some sixty-five new members, the great majority upon confession of their faith. Let me mention one case. One young man—a soloist in my congregation, who is unusually gifted for sacred praise, but not a member heretofore—came to the meeting that Mr. Parkinson addressed and asked if there was a place where a man might help who was not a member of the congregation. On that Thursday night he was one, with another younger brother, and with one of the body of soloists, who came forward and joined the church on profession of faith. Now he is singing better than ever.

Financially—and I leave this to the last—instead of our average of \$80 for ordinary revenue and \$20 for missions, the average for ordinary revenue has become, not \$80, but \$125, and some \$41 for missions. And yet there is more to follow. As I say, there has been an increase in ordinary revenue of fifty per cent., and in missionary offerings of more than one hundred per cent.

While some may have been dubious about the assessments of the different congregations, I believe it is a great idea that Dr. Grant is trying to work out, of getting every man to contribute personally: and for myself I believe the budget assessment is not one cent. too high. The assessment can be reached by every congregation if they work up to it in the spirit of the Master.

It does seem to me that we have been doing things on too small a scale. If we had a larger outlook we would accomplish the work much more easily and much more quickly. On the Twentieth Cen-

tury Limited, if the engineer is late a few times he is placed back on a local. Let us undertake our work more in the spirit in which the Twentieth Century Limited or the Imperial Limited are run. I do think that if we enter into the spirit of this thing heartily, there will be less of the flag-station method and more of the Twentieth Century Limited or through-train way of doing things for our Lord and Master. (Applause.)

MR. W. J. McMURRAY (Niagara Falls).—Mr. Chairman and Friends,—I do not know why Mr. Paterson asked me to address this meeting, I am sure. But I can tell you that my remarks will be very brief. I will be like that man who raced down Yonge Street, as I intend to catch the 4.55 boat for home.

Niagara Falls is noted for its electrical energy, but not for its spiritual energy. It is the sight-seeing population who desecrate the Sabbath Day and not our own local people. That is not what I am supposed to mention, but Mr. Paterson has asked me "how we did it" at Niagara Falls, and how we accomplished what we have managed to do towards the cause of missions.

First, I mention education, and second, organization. For the educational part I must give credit to our pastor, who has certainly fearlessly and strenuously preached sacrifice, and has urged upon his people that that is only the duty of a Christian. Then we had the assistance of Mr. Caskey and Mr. Paterson, who have so greatly helped us in the matter of missions.

I wish to mention that four years ago we gave to missions \$188. That was really nothing when you consider that we have a membership of some 275. With the \$188 we raised for our own church purposes \$2,800. In 1911 we gave to missions \$678, and for our running expenses \$3,300. So you can readily see that the increase in mission contributions did not decrease the amount given for general purposes, but that the latter were increased also. In 1911 we increased our pastor's stipend. In 1912 we raised for running or current expenses \$4,200, and for missions we remitted to the treasurer \$1,200. Besides giving that sum to missions, we gave to benevolent purposes in the city \$200. Thus from 1910 to 1912 we raised our missionary and benevolent givings \$1,200. (Applause.)

How was it done? As I started to tell you, it was done through an educational campaign, mostly by our pastor, assisted by Mr. Caskey and Mr. Paterson. We have a good Session, consisting of ten members, and when the vote was taken as to whether we would have an every-member canvass, the Session was divided, five members being of one opinion and five of the other. The Moderator had the privilege of voting, but we preferred that he should not vote. The matter

went along, we held a banquet, and had lay speakers present. The result was, that through the educational training by our pastor the contributions to missions that year increased from \$188 to \$678. (Applause.)

The following year there was more interest taken by the congregation in the cause of missions. We immediately organized a Missionary Committee or a Missionary Board, and that Board undertakes the entire missionary work of the congregation.

We asked every organization in the congregation to elect a member to that Board. The Session, the Board of Managers, the Sunday School, the Bible Class, the Ladies' Aid, the Young Men's Club, each has a member on the Committee. The Board meets once a month and goes over all the mission work of the church, and once a month we take charge of the mid-week prayer-meeting, when a missionary topic is discussed.

During the past year the missionary spirit which is prevailing in Niagara Falls has helped our own people wonderfully. Once during the year we proposed to ask the young men to give us a missionary evening. That missionary evening was not a banquet, but we asked them to take the midweek prayer-meeting. We hesitated, fearing that they would rebel, but they immediately responded, took the whole meeting, prayers, reading, singing and scripture lesson.

So you see that the missionary spirit which has prevailed has not only helped the financial end of the church, but the spiritual life of the congregation has been wonderfully inspired and improved. (Applause.)

MR. JAMES J. HURLEY (St. Andrew's Church, Brantford).—Mr. Chairman and Gentlemen,—I have a very happy tale to tell you to-day with reference to the church I represent here. Some time ago Mr. Caskey, whom we were glad to meet, came to Brantford and inspired us in this work. We had a business men's supper at seven o'clock in the evening, and he told us of the plan of campaign. After meeting him subsequently on two or three occasions a general meeting was arranged for in the Wellington Street Methodist Church, Brantford. At that meeting we had the privilege of being addressed by Canon Archdeacon Cody, Mr. Findley and Mr. Moore.

After having received the instruction and the inspiration of those two meetings we went back to our church, and having been blessed a year ago in obtaining a young and capable pastor—Rev. J. W. Gordon—we thought we were equal to the task.

We have a church membership of some 347. At the last annual meeting we passed a resolution that we would endeavor to do something for missions, and improve the conditions in our church, if it

were possible. As I say, the people at the annual meeting were in sympathy with the proposal. Then the plan of campaign commenced. A meeting was called and the men gathered in the vestry, when we outlined the plan of campaign, much along the lines of the instruction we had received.

On Sunday the pastor gave us a splendid address upon the needs of the Church, and upon the Church's Budget. Two evenings were devoted to missions, the addresses being illustrated by lantern slides. Following that there were two Sunday afternoons devoted to the study of missions in China by the Bible Class. The following Sunday we had an address by a layman on "Missions," and on the following Sunday an address on "Individual Responsibility," by Mr. George Wedlake. Then followed a week of organization, to which our pastor devoted his whole time. He took the names of all the members of the congregation, put them down in different lists, and gave them to the various canvassers who were to go out. I thought he might have divided the work with some of us; but he was so enthusiastic and was so anxious that the work should be properly done that he insisted upon doing it himself.

However, at the end of the week we had the lists all prepared; they were simply handed to us, and we knew where we were to go when we went out the following Tuesday evening. A letter was prepared and sent to every member of the congregation, together with cards, which they could sign. On Sunday that letter was explained again from the pulpit by the pastor. On the Monday evening the men of the church, those who were to take part in the canvass, had a banquet. That meeting was very inspiring, and we certainly felt much encouragement and satisfaction at the prospect.

On Tuesday night we went forth and made the canvass of the members of the church. The work was practically all done in one evening. Those who could not be seen on the Tuesday were seen the following evening, and the work was then complete.

Now as to the results. Previously we had given \$385 to missions. As a result of our every-member canvass our missionary promises and subscriptions went up to \$1,000, and the regular contributions for the maintenance of the church were increased by \$10 a Sunday.

Of course we had a number of doubting Thomases in our congregation. They said that if the missionary contributions were increased it would lower the funds of the church. They went into the matter with cold hearts, but came out of it with hot blood in their veins. The campaign has proven to us as a great shower of rain to the plants of the field in June. It has invigorated us, put a new spirit into the congregation, and made the people feel that they could do something more than they had imagined they could do. Where sloth-

fulness and indifference existed, now all is zeal and optimism; and I am sure that, so far as we as a church are concerned, we are very thankful for the efforts of these two gentlemen, Mr. Caskey and Mr. Findley, who journeyed from Toronto to Brantford and instructed us in the matter. They may rest assured that we followed out the suggestions they gave us.

To any who have not made the every-member canvass, I would say, "Go thou and do likewise." (Applause.)

REV. R. G. MACBETH (Paris).—In the last few years my congregation had advanced from collecting for missions by quarterly visits to the use of a regular envelope, in which once or twice a month a considerable number of the members contributed. The funds were growing steadily, but a few who were specially interested, not only in missions, but in the spiritual work of developing the Christian liberality of the people, felt that a larger movement forward should be attempted. So we got into touch with Mr. H. K. Caskey, General Secretary of the Laymen's Missionary Movement, who holds himself ready to assist everyone that seeks his aid, and he came to our town to meet with representatives of the churches. It was a stirring address he gave us that night, so that we all felt like going at the business in good earnest.

The Joint Boards of my congregation were called shortly afterwards, and though at first some doubted, they finally passed a unanimous resolution to go ahead. At this meeting I suggested that I would like to have the congregation look on this as an every-member "*opportunity*," rather than a "canvass," and this word was adhered to throughout. It indicates that those who go about the work of securing revenue from the congregation are doing the people a real service by giving them a chance to do their duty.

I also suggested a new form of card on which to receive from people a record of their contributions. The "promissory note" element is not always in favor, and the new card reads as follows:

"Recognizing my obligation to Christ and the Church, I *desire* to contribute as follows for the year 1913."

This word "desire" puts the matter on the true basis of a free-will offering for the work of Christ.

Shortly after the Board meeting at which the above matters were decided, a congregational meeting was called, and it, too, endorsed the plan, the said endorsement being duly announced from the pulpit on the following Sunday for the benefit of all who were not at the congregational gathering. Sermons and addresses were given on the lines of the contemplated movement and the congregation has opportunity of hearing a good many missionaries from the field at regular

intervals. I personally asked and secured about thirty-eight men to go around the congregation. These included the elders and managers, and when any new man demurred on the ground that he had never done such work, he was told that the men were to go out two by two, and that he would be bracketed with one of the experienced office-bearers. There were hardly any refusals, and one evening at seven o'clock all these men sat down in the church parlor to a supper arranged by the young people. At this supper there was a season of prayer and conference, and then the lists and cards were given out, an effort being made to arrange that no list should cover too much territory. There were more names on some lists than others, more on the town lists than on the lists for the farming districts outside the town. It was decided that the whole canvass be completed in four days and nights, and all went to work with a will. The work was accomplished with enthusiasm on all sides. The cards included subscriptions for running expenses, missions and church debt, the latter being a separate monthly payment, the others weekly.

As the two funds were not specially in need, emphasis was laid on missions. All the funds advanced, but missions *nearly doubled*, and this principally through reaching the previously unreached and non-contributing members or adherents. Besides the financial advance, which was highly gratifying, there were other more important results. The first was that the men who went out on the work are immensely pleased with what was accomplished. They were received with the utmost cordiality everywhere, and several of these men, who had at first demurred to going, said afterwards that they would not have missed the experience and the satisfaction of it for anything. They will be glad to go again or to do any work they may be asked to undertake.

The other important result is that the congregation feels stronger, immeasurably stronger, in consequence of this success. Having tested their strength, the people know that the strength is there and that it can be called on for larger effort without fear of failure. To have achieved these things is to have scaled a mountain from which there is a new vision of God and of the world's need.

#### OUTLINE OF POLICY FOR COMING YEAR.

MR. HERBERT K. CASKEY (Toronto).—In the Interdenominational Laymen's Movement we have been receiving testimonies from Sydney to Victoria, and I have never yet had a testimony from a church which did not report that the financial returns or results were secondary: that wherever the every-member canvass was carried through faithfully and honestly, the spiritual results overshadowed absolutely the financial results.

The Canadian Council said this thing had to be pushed in such a manner that every church in Canada would see the importance of an every-member canvass this year. We have also been at the county conferences, and men in this city will testify that we never before have had meetings where the county churches were represented in any such proportions as at those county conferences, because it was a county unit, and not a city, that asked them to come in as their guests.

We have decided, therefore, that the year's policy for the interdenominational work shall be this: to hold throughout Canada a series of, possibly, one hundred and fifty meetings, when all phases of the subject shall be considered, such as the Missionary Committee in the congregation, the relation of the pastor to that committee and to its work, followed by a dinner in the evening and an address or two.

We shall have a series of meetings like that, covering every county in Ontario, followed by an every-member canvass during the first week in December, by every congregation willing to undertake it. We shall go from county town to county town (the time will be about the first two weeks in November), having in those two weeks a series of about thirty-five county conferences in Ontario, and three or four district conferences in Quebec. These will be followed by a canvass in December by as many churches as will undertake it. We intend to go to the West in January with two or three interdenominational teams, returning east about March. We shall try to cover all the city churches at the same time.

We hope to have a canvass of the Western churches in March, simultaneously; then we go to the Maritime Provinces, where our meetings will also be followed by a canvass.

We hope that every Presbyterian here will go home with this idea in his mind, that his church will unite in the district or the county conference when the time comes, and that everything will lead off in Ontario and Quebec for an every-member canvass the first week in December, in the West during March or April, and in the Maritime Provinces immediately after the meetings to be held there.

Gentlemen, we depend upon you to make this thing go. (Applause.)

#### RESOLUTION

MR. MATTHEW PARKINSON (Toronto).—Gentlemen, so much has been said this afternoon with regard to the merits, both spiritual and financial, of the every-member canvass, that surely every man will go home with the determination that such a canvass shall be carried out in his own church. Before I read this resolution, let me state the experience of High Park Presbyterian Church, Toronto.

Three years ago I went into that church as a new member. We have had two every-member canvasses since that time, not for missions only, but for missions and current revenue. Three years ago the entire givings were \$100 per Sunday, in round numbers, and the magnificent sum contributed to missions was \$87. After the first canvass the revenue of the church rose to \$200 a Sunday—just double—and the missionary givings amounted to \$1,500 instead of \$87. The Missionary Committee were not satisfied, and canvassed again at the end of the year. The income of the church to-day is \$300 per Sunday and the revenue for missions is \$3,200.

It will work anywhere and everywhere. It has been tried in all manner of congregations, and the result is, not only money, but inspired men, men willing to work in all departments of church service. If anyone wants to start a religious revival in his church, the best place to start is among the men, and the best way to get it started among the men is to get them to work.

The following is the resolution which has been drafted: "The Laymen's Missionary Movement, in formulating a policy for the year 1913-14, has decided upon a campaign of education and inspiration through a series of County and District Conferences to cover about one hundred and fifty towns and cities, with a view to securing an every-member canvass in just as many congregations as will undertake it. It is planned that the Ontario and Quebec meetings will be held in the fall, with the canvass a simultaneous event the first week in December. The Western meetings will be held in January, February and March, and the canvass in March and April, to be followed immediately by a similar campaign and simultaneous canvass in the Maritime Provinces. Representatives of all the communions will participate in these gatherings, and it is hoped that hundreds of churches will make such a canvass for the first time.

"Therefore, in view of these facts, be it resolved, that we men, representing the Presbyterian Churches of Canada, heartily endorse the plan, and pledge our co-operation in the conferences and our best efforts to bring every church to a thorough, efficient every-member canvass for the mission work of our church."—Carried unanimously.



## VITAL ELEMENTS IN A CHRISTIAN OR MISSIONARY LIFE PURPOSE.

J. CAMPBELL WHITE, ESQ., M.A., NEW YORK.

MR. CHAIRMAN AND GENTLEMEN,—Lest I forget it later on, I wish first of all to add a word by way of emphasis to all the discussion of this afternoon. It has been most suggestive and illuminating, and has shown clearly the many advantages of undertaking the house-to-house canvass in order to enlist our whole membership in the work. In a great many places congregations have tried some short-cut method of achieving that result, either by sending out letters or by providing duplex envelopes, or any one of a hundred cheap and easy things which they have called an every-member canvass. It is not fair to degrade the name of an every-member canvass by assuming that you have had it when doing some of these cheaper things. It cannot be done that way. Let us not be satisfied with a method proved to be old and out-of-date, and incapable of enlisting every member of a congregation.

Let me illustrate by a story what I mean: A certain man went to be entertained at a home. He had forgotten to bring his tooth powder with him, and was very much upset about it. In the guest room of the home where he was being entertained he found some nice grey powder which seemed suitable for the purpose. He thought it must have been provided just for strangers who wanted tooth powder, so he went and cleansed his teeth with it and found it very satisfactory. When he came downstairs to the table he remarked on the thoughtfulness of the people of the home in providing tooth powder for the guests. They began to look at each other in surprise, as they had not deliberately done anything like that. The family happened to be one that had believed for generations in cremation, and in most of the rooms of the house there were the ashes of ancestors. Finally one of the girls, who happened to think of what was in the room occupied by the guest, said, "Why, mamma, that must have been auntie."

The ashes had seemed to clean his teeth all right, but it was not a modern tooth powder that he was using. So it is not an every-member canvass you are using when you try to use a method known a thousand years ago, and which failed even then.

The only way to persuade a whole congregation to become givers is to see them one by one, two people going to see each individual member of a congregation.

I trust that the members here will go away determined to test this method regarding which we have had all this splendid testimony, and prove the possibility of enlisting one hundred per cent. instead of fifty or sixty per cent.—and in many cases scarcely more than twenty-five per cent. if you will look into the records carefully.

I am very much inclined to turn aside from the subject about which I was going to speak, in order to have some discussion of a problem which is very much to the front.

What burdens me is that during these past few days the Presbyterian Church has faced the greatest vision it has ever had, or ever can have, perhaps, because we are not liable for many years to come together again in so representative a capacity. We have not yet tied the thing up closely in the way of definite personal purposes as we go back to our congregations. I think it would be a desperate loss if this great company of people should go back to their homes without continuing to think along some of these great practical lines, to discover the specific things they are going to do, and get their minds and souls made up to do them. I hope a resolution—or perhaps a request—may go from this convention this afternoon to the committee in charge of the sessions of the General Assembly, asking that somehow into the sessions of that Assembly, where multitudes of you will be who are not delegates to the Assembly, there might be brought devotional services, when we might further consider the great practical obligation lying upon us in view of the vision that has come to us of the need of Canada and of the rest of the world. It does seem to me to be the urgent need of the moment and the hour that we should do that. I do not believe that half of us—if I may judge of you from contact with other men in similar meetings—have got to the point of a definite plan of giving, based on method and system, a plan that will last you for the rest of your lives. I think this Congress owes that to you, to help you in your life plans. I would that, probably under Dr. Grant's leadership, some hours be given to a consideration of what we can definitely do in our communities and churches to make good on the grand vision that has come to us.

With that introduction, let me briefly mention some of the vital elements I have in mind.

I think we have had a most comprehensive programme, one of the most comprehensive that has ever been conceived or heard of in a series of church meetings. It has been almost a liberal education to attend these sessions of the Congress during the past few days. Each man should get half a dozen copies of the printed report and send them to men who have not had a chance to attend. It would be a splendid thing if copies could be sent to missionaries in the field thousands of

miles from home, so that they, even at that great distance, might be thrilled with the enthusiasm which has been ours lately.

Remember the two hundred and ninety-five thousand Presbyterians who have not been here, and see how many of them you can enthuse with the inspiring instruction and information which has come to us, and which will all be contained in the printed report of the proceedings.

The missionary purpose includes all the life of a man, properly understood. I am glad emphasis has been given to that, over and over again. Some, perhaps, suppose that a missionary purpose is something a few people form voluntarily, and not a universal obligation. I have come to believe that it is something every man ought to form, and that that purpose is so comprehensive and readily understood as to include the whole circle of a Christian life and Christian experience and Christian service, as well as the whole circle of the world's need.

I wish to emphasize, if I may, briefly, some of the vital elements in that Christian life or purpose.

I believe this, that they are interchangeable terms, for no Church can be really Christian unless it is missionary in spirit, as no man can be really Christian unless he is missionary in spirit—for the spirit of Christianity is missionary by its very nature.

I attended a great national convention some years ago to speak on the Laymen's Missionary Movement, at their request. At the door of the hotel some people were criticizing the movement, and one of the speakers said it was an instrument of one string. I said on the platform that the Laymen's Missionary Movement is an instrument of only one string, in the sense that a human body has only one spinal cord—which is quite enough for the ordinary human body.

The missionary principle is the organizing principle of the human soul all down through the ages. You cannot cut it out without killing Christianity itself. The very first element of a vital life purpose is to feel that God has planned your life and mine for us, even as He planned the life of His Son in the world. My key-phrase, if I have one, is, 'We are His workmanship, created in Christ Jesus for good works, which God hath before prepared that we should walk in them.'

God has prepared my life for me, and your life for you, and if I fail in my life work no other man can accomplish it; and if you fail in your life work, no other man in the world can do your part in God's plan. I believe God has a place, and a definite place, in His world-programme for every man. I believe that the first condition of our discovering what that plan is, is to believe that He has it, and to make it our diligent prayer and study to find out what it is, and then to enter into it.

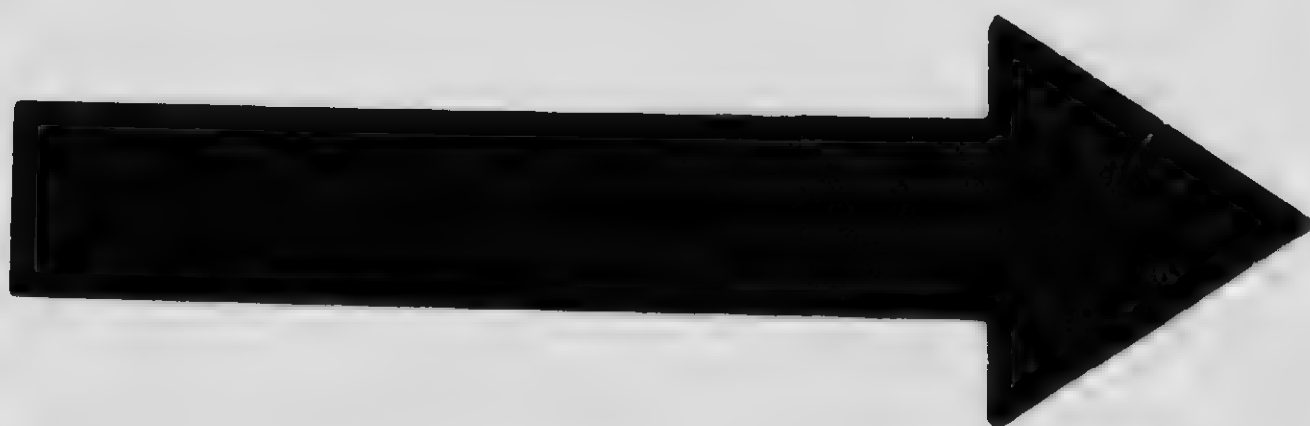
They talk about a call to the ministry—and I hope every man in the ministry has had one; but I believe there is an equal call to every Christian man to a place in God's programme. And I would be afraid to go into any kind of business where I did not believe God sent me on His errand. There is a divine call to me and to every minister to the place God wants him to occupy, and to the responsibility God wants him to assume.

The second vital condition or element in a Christian or missionary life purpose is, surrender and obedience to God as a habit of life. That is the difficulty. For two years after I left college I went up and down among the colleges asking men and women to give their lives to Christian and to missionary service. I found in those two years—and it has been illustrated by the experience of twenty years since then—that the main difficulty is, to get men to the point of a surrender to the will of God. Many of us have never yet said that God is the Lord of our lives. That is the position we ought to take—a resolve that from this hour henceforth God shall be the Lord of each of our lives, and we ought to take that position before we go away, or we will go away at the peril of spiritual loss. Are our possessions and our lives and our children so completely surrendered to the will of God that He can have His way with them and own them and do as He pleases with them? It is a simple and an easy matter to decide how much I will give, and where I will give it, after the question is settled that God is the Lord of my life, and that I must surrender it, with all its potentialities, to Him and to His will.

In my reading I have not come across any more striking illustration of that surrender than that of Adam McColl, the young missionary who went to the Congo country, and after eighteen months' service, stricken with African fever, breathed out, "Thou knowest the circumstances, Lord; do as Thou pleasest; I have nothing to say; I am not dissatisfied that Thou art about to take me away. Why should I be? I gave myself, body, soul and mind to Thee, consecrated my whole life and being to Thy service, and now if it please Thee to take me instead of the work that I would do for Thee, what is that to me? Thy will be done." In that attitude, of a life-long surrender to the will of God, everything becomes possible to the Christian; and until we reach that point God will not have us, nor our children, nor our possessions, and will never be able to accomplish great things through us.

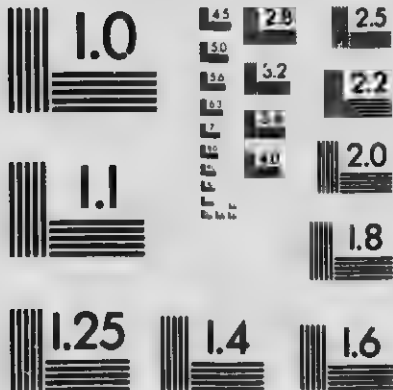
Florence Nightingale said, "I never refuse God anything." If we can get to that point, God will make mighty use of us in the fulfilment of His plans and purposes.

Dr. Sun Yat Sen, that great man in China, who has been leading them out of their gropings, said one great thing that alone ought to



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make his name famous to the world: "God asks, not for your patronage, but for your obedience." That is what He is challenging us for to-day. All we need to do is to treat God right. He is asking for your obedience and mine. Shall we give it to Him?

The third element is, that we shall study the Word of God and His world. I believe one source of weakness among laymen is their failure to keep constantly studying the Word of God. I do not see how we can possibly have strength in our Christian life for Christian service unless we feed upon it from day to day. I was glad of the emphasis put upon the family altar from this platform. How can we build up the lives of our families unless the Word of God is the centre of our family life? The thing I remember above everything else in my early home is my father, a farmer, an uneducated man, but of great faith, and never a day was allowed to go by, no matter how busy we were, that we did not gather about the family altar and take an unhurried time for praise and prayer. Among the hallowed and sacred and uplifting influences in my life that stands out as the central thing.

I do not believe we are doing our duty to ourselves or to our homes, or to our Christ and His cause, unless we put the Word of God at the very centre of our home life and of our own personal life.

In the recent great conflict the Mohammedan soldiers have been beaten back, because they had no rations—they were hungry. How many a Christian soldier has been beaten in his conflict because he did not nourish his spirit and faith upon the Word of God! We shall never win unless somehow emphasis can be put everywhere upon the study of the Word of God, the daily study of it, in our homes. Also, how are we going to know how the battle goes, unless we study the world? The study of the Word and of the world will enable us to discover how His plan is influencing the world as we study the progress of things all about us.

We will not know how to pray or to give intelligently or how to enlist other people as soldiers in these great world needs unless we are making a study of these things the study of our lives. You will not master it by attending a Congress like this; but it takes continuous reading through life to understand clearly what God is doing in the world.

Then have proper habits of giving. I find only here and there a man who has thought out the whole question of the relation of his money to God, and who had settled the matter after intelligent thought and prayer.

We are giving by impulse and spasm yet, mostly; and system is God's plan—not impulse or spasm. If God ran the world the way we run His Church, we would not know whether the sun was going

down to-night or up to-morrow. His world is run on system, and we ought to run His Church on system instead of on spasm, and our own lives should be organized on a systematic basis with reference to service and all things which go to make up a rounded and complete Christian life.

God expresses His love to us by His gifts to us. Have you ever associated John 3: 16 with that other verse in the epistle of St. John, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Then it goes on, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That is God's strongest way of saying that it does not, and that it cannot. In other words, giving is a manifestation of the measure of our love. A man may know without loving, but he cannot love without giving. God has associated His love and His gifts; and if we are going to have the love of God overflowing in our hearts, we have to have outlets for it—ourselves and our loved ones, our possessions, our service, but not excluding certainly this world's goods. I believe we ought to give with system, with proportion, with sacrifice, as a habit and as a principle of our lives if we are going to fulfil the great purpose God has through our lives.

I hope that before we separate from this great Congress we are going to have some sessions for thought and prayer about the principles that should control us in handling our possessions. An increasing number of men are not satisfied with giving ten per cent. of their incomes. I do not see how anyone can give less than that and be satisfied. There are four verses, with only twenty-six words in the whole four, upon which I would be willing to hang the whole argument, as a starting point, not as a maximum. One is in Leviticus 27: 30, the one-tenth is the Lord's; the next is in Malachi 3: 10, "Will a man rob God?" Matthew 22: 21, "Render unto God the things that are God's." And in the next chapter, by our Lord Himself, "And this ye ought to have done."

What God demanded of the Jew, what our Lord commanded in His lifetime, what nineteen centuries of experience endorses as a blessing in human lives, I do not think we can afford to set aside. A great many men are giving two-tenths, or five-tenths. I met a man in Kansas City who started on one-tenth and is now giving nine-tenths. There are a great many men in the United States and in Canada who should give nine-tenths. I am glad men are going into business to see how much they can make for God and man. A man in Ohio had \$50,000 in the bank, and did not know what to do with it. It occurred to him as he was in a prayer-meeting



to ask himself how he could make his life count. He decided to let his manager run the factory; he took the \$50,000 and put it into a new factory, and let the whole income of it go into the service of God. He is going to put his brains to work and see how much he can make out of the factory for his God and King.

A man who attended the same meeting had a gusher of an oil well; he is going to turn over that whole field for God, and will use the profits of the first well to dig another, and every dollar will go into the extension of God's kingdom in the world.

Why should men go on accumulating until they die, and go out of the world without having done any practical good with their money? A man in this city said that we could not take our money with us, but we could send some of it ahead of us. Did the Master not say, "Lay up for yourselves treasures in heaven"? You will thus have an eternal asset that you can enjoy when this world is crumbling into dust. I would that many men in this Congress might discover the principle upon which they are going to plan the rest of their lives in order to make them as potential as possible in planting the kingdom of God all over the world.

Another condition is, that we shall do the work of prayer, and do it faithfully. I met a man in China who was unable to speak the English language, although he knows God in a wonderful way. For several days he attended some meetings I was addressing, and sat with his note book in front of him; he could not understand what was going on, but he was looking at his book faithfully almost by the hour. I wondered what he was doing; at last my curiosity was roused to the point of inquiring what that Chinese was doing, with his note book out. I was told that that was his prayer list, and that he had over one thousand names of individual people in that book and was praying for them one by one. He could not understand what was going on, but he kept praying. At the close of the week of meetings my brother had a helpful meeting with him, and at the end of it he said to the Chinese, "Pastor, put my name in your prayer list." The reply was: "Dr. White, you did not need to ask me to put your name in my prayer list: I have had it on my list all the time," and he turned back about five hundred names and showed him his name in Chinese.

That is the case of a Chinese pastor who has at least twelve hundred and sixty-two individual people on his prayer list for whom he is praying systematically. That man is not a fanatic. Over six hundred young men and women, the flower of the Chinese colleges, have, chiefly under his hands, decided within the past two years to give their lives to the Christianization of China. That man of God, raised up among the Chinese themselves, has been used to do that

work: and when asked what was the secret of his success in getting hundreds of people to devote their lives to Christian service, he said he had only one method, the method of prayer.

We can pray workers into the field, if we only pray enough. The lack of laborers both at home and abroad is due perhaps to this, that we have not yet asked that these laborers be sent, or they would have been sent in larger numbers.

I must be a missionary in my own community. It is my responsibility to reach the man nearest to me. This world will never be won if the officers are expected to do all the fighting. You and I must bear our testimony. Christ sent all His disciples out to be witnesses. There is a verse in Hebrews that comes to me now—13th chapter and the 15th verse—"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." In other words, let us praise God continually by confessing Christ habitually. It was very striking testimony that a man gave from this platform, when he said that he had been led to God twenty-five years ago on this spot, and that God had used him to bring about one hundred people into the kingdom. That was a layman's testimony. If you and I were asked to get up and tell how many people we were able to lead into the kingdom of God, I wonder how many of us would be able to answer? We ought to have as many missionaries in the church as there are members, because every member should be a missionary in his or her own sphere of life and influence. Do not let us wait for the preacher to do all the testifying.

Our minds are wanted by God for use in planning His work. He can use the best mental power in the world to plan for His kingdom. I do not believe that God ever intended that we should put all of our best brains into money making. That is entirely too temporary a thing for us to put our best into. God wants to use our mental power and equipment for the larger business of His eternal kingdom, and He has a place for all your business experience and organizing capacity and ingenuity in helping to plan His Kingdom so that it will fill the world.

There is a little man in Athens, Georgia—a little, insignificant-looking man; he is a wholesale merchant, who has been crowding his business into less and less time each year until now he is able to get his business wiped off in two hours a day, and the rest of the time he devotes to the work of the church, with the result that the output of that church has doubled in the last five years; and that little layman has been the chief source God has used in bringing about that mighty achievement.

There are people in this Congress who have not discovered how much God can use their testimony. Think of the testimony of the laymen here this afternoon. God has helped them to discover themselves and their own capacities. He may have a message to utter through you in your community and in a higher and larger circle if you will only devote yourself to that purpose.

These are some of the elements of a Christian life purpose. Shall we go out, with a large and comprehensive plan, to be for the rest of our lives fellow-workers for Him in the furtherance of His plans? I would that we might have Dr. Grant speak to us for a moment before we close this meeting; it is not late as yet. Before we separate we may be able to plan for continuing the consideration of the definite things we are going to do as we go back to our churches, to help the Church in Christ's name.

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DR. GRANT:—There are three things I would like to bring before this meeting.

1. Shall we give ourselves anew to Christ, and pledge ourselves anew to the work of His Kingdom?

2. Shall we in our homes, not by prayer only, but by other means, seek to direct the lives we influence to the work of world missions?

3. Shall we to-day decide that as to ourselves and our influence in the matter of gifts, we will do all that is in our power to spread by our gifts the Kingdom of God?

These are three very important matters, and deserve our most serious and solemn consideration.

I wish to thank Mr. Corey and Mr. Campbell White for the very helpful addresses they have given at this conference. I am sure we feel deeply indebted to them for their aid and counsel.

It would be well for us to have a half-hour of prayer before separating. This will help fit us for the meetings yet to be held in the General Assembly. This half-hour of prayer has already been suggested by Mr. White.

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After a half-hour of prayer, Mr. MacNeill closed the meeting with the pronouncing of the benediction at 5.30 p.m.

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RESOLUTIONS ADOPTED BY THE  
PRE-ASSEMBLY CONGRESS AND  
GENERAL ASSEMBLY



## RESOLUTIONS ADOPTED BY THE PRE-ASSEMBLY CONGRESS AND GENERAL ASSEMBLY

The resolutions passed at the Congress were the following:—

“ This Congress desires to place on record, and to lay before the Church, its conviction that the present situation in Canada, so unprecedented and so urgent, demands the immediate and united action not only of the ministers and elders, but of the individual members of our Church.

“ (a) To bring to a personal confession of their faith in Jesus Christ as Lord and Master those whose relation to our Church is at present merely nominal.

“ (b) To bring into the fellowship of our Church those of our own communion coming to us from other lands.

“ (c) To unite the whole body of our Presbyterian people in the work of humanizing and of Christianizing the social, the industrial, the civic, and every other department of our national life.

“ And, further, that the situation is such as to call for the sympathetic co-operation of all the Christian Churches in Canada, to the end that our fellow-citizens of other speech and race may come to know and love and serve Jesus Christ our Lord, and thus join with us in building up the Kingdom of God in our beloved land.

“ Also, this Congress desires to place on record and to lay before the Church its conviction that the present world

situation is so unique as to compel the solicitous attention of our Church and of the whole Christian world.

"And more especially this Congress interprets the sudden and marvellous transformation of the ancient and mighty Empire of China into a democracy vivid with life, and open to new thoughts and ideals, as the call of God to the Christian nations of the world for a united movement upon the non-Christian world with the message of the Gospel through the open door of China.

"And that the members of this Congress here met for prayer and counsel offer themselves in solemn dedication to the high and sacred cause of world-conquest for Christ, and pledge themselves to loyal support of such action as the General Assembly in its wisdom, and under the Spirit of the Lord, may devise."

In connection with the foregoing action of Congress, the General Assembly, on taking up the matter, passed the following series of resolutions:—

"The General Assembly gives thanks to God for the recent meeting together of all the ministers of the Church with their wives and representatives of the congregations in the pre-Assembly Congress, and for the manifestation of the gracious presence of the Holy Spirit throughout its sessions.

"In response to the communications received from the Congress the General Assembly expresses its deep sense of the significance of the Congress, attaches the greatest importance to its deliverance, as setting forth the thought and sentiment of the Presbyterian people of the Dominion of Canada, and instructs the Very Reverend, the Moderator, to issue a pastoral letter addressed to the min-

isters, elders and members of the Church, which will embody the resolutions of the Congress, and the Assembly's action thereupon:

" (1) The fact reported to the Congress that there are nearly half a million of adult Presbyterians in our country whose names do not appear on any Church roll, which number is being augmented by a large Presbyterian immigration every year, awakens deep concern in the Assembly, and demands the immediate consideration and action of our sessions and congregations.

" (2) The General Assembly reminds the Church that, just as it is the privilege and duty of our people to take their part in the extension of the Kingdom of God in Canada, and other lands, through personal gifts to the treasury of the Lord, so also, as in apostolic days, it is clearly the duty and privilege of every member through individual effort to strive to bring men to the personal knowledge of Jesus Christ, as Lord and Master, and the Assembly affectionately and earnestly urges ministers and congregations to enlist the entire membership of the Church, from ocean to ocean, in this service of winning men to the confession of Jesus Christ, and to be specially alert in the care of those of our own Church coming to us from the home lands, and to be ready to unite with other Churches in any wise effort looking toward the evangelization of our fellow-Canadians of other speech than our own.

" (3) The General Assembly rejoices at the awakening of the Christian conscience to the responsibility of the Church, not only to set forth in clear and simple terms the principles of our holy faith, but also to make such application of these principles to the solution of problems that



arise in connection with the social, commercial, and industrial life of our nation, as will demonstrate the adaptability of the Gospel to the successive stages of an ever-developing human society. The Assembly urges upon its ministers the importance of leading their people to a sympathetic study of these problems and of making the Church a centre of holy and beneficent influence in its community.

" (4) The General Assembly is keenly alive to the extraordinary situation, at once so hopeful and so critical, in the non-Christian world, and especially in the new Republic of China—and is vividly conscious of the appeal of China's open door, and of the opportunity it offers the Church of Christ everywhere to make immediate and concerted advances in foreign mission effort, and hereby resolves to approach the other Christian Churches in Canada, the United States, and Great Britain, with the proposal to unite Anglo-Saxon Christendom in a concerted effort for China, as the immediate advance necessary to the winning of the world to the Kingdom of our Lord and Saviour Jesus Christ.

" (5) The General Assembly affectionately and earnestly urges the Church to make united and continuous supplication to Almighty God for such an outpouring of His Holy Spirit as will make effectual the effort of His people in this great enterprise.

" (6) The General Assembly instructs its various boards and committees to join in counsel and prayer, and directs them to form and carry to completion such plans as will give effect to these resolutions."

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## APPENDIX

### CHARTS SHOWN AT CONGRESS



# CANADA

## The Melting Pot of the Nations

### IMMIGRATION IN 1912

NATIONALITY	TOTALS	NATIONALITY	TOTALS
AFRICAN, SOUTH	22	ITALIAN	14,265
AUSTRALIAN	121	JAPANESE	675
AUSTRIAN	1,231	NEWFOUNDLAND	1,080
BOHEMIAN	178	NEW ZEALAND	47
BUKOWINIAN	668	PORTUGUESE	6
CROATIAN	717	POLISH	940
DALMATIAN	159	" AUSTRIAN	4,882
GALICIAN	391	" GERMAN	21
HUNGARIAN	642	" RUSSIAN	3,833
MAGYAR	588	PERSIAN	24
RUTHENIAN	19,222	ROUMANIAN	1,136
SLOVAK	173	RUSSIAN	15,735
BELGIAN	1,669	FINNISH	2,135
BULGARIAN	6,388	DOUKHOBOR	108
CHINESE	6,992	SPANISH	239
DUTCH	1,359	SWISS	221
FRENCH	2,673	SERVIAN	404
GERMAN	4,997	DANISH	848
BAVARIAN	4	ICELANDIC	215
PRUSSIAN	24	SWEDISH	2,330
ENGLISH	104,228	NORWEGIAN	1,798
WELSH	1,978	TURKISH	993
SCOTCH	30,413	ARMENIAN	109
IRISH	9,242	EGYPTIAN	7
WEST INDIAN	368	SYRIAN	208
BERMUDAN	6	ARABIAN	11
JAMAICAN	87	UNITED STATES OTHERS 1895	113
GREEK	1,523	NEGRO	211
HEBREW	634	AFGHAN	3
" RUSSIAN	5,878	HINDU	5
" POLISH	35	MEXICAN	12
" AUSTRIAN	323	MALTESE	16
" GERMAN	15	MONTENEGRIAN	33
TOTAL VIA OCEAN PORTS, 1912 - 255,961			
TOTAL FROM U.S.A. 1912 - 140,143			
TOTAL IMMIGRATION, 1912 - 396,804			
TOTAL IMMIGRATION, 1911 - 350,874			
TOTAL VIA OCEAN PORTS, 1911 - 219,280			
TOTAL FROM U.S.A. 1911 - 131,114			

**WILL THEY MAKE  
CHRISTIAN CANADIANS ?**  
*It is the Church's Problem.*

## THIRTY TWO YEARS OF MISSION WORK WEST OF LAKE SUPERIOR.

*Augmented charges and Mission Fields  
in 1881 when Dr. Robertson became  
superintendent.*

■ 29

AT THE TIME OF HIS DEATH 1902

■ 250

TO-DAY

■ 250

SELF SUSTAINING CHARGES IN 1881

■ 31

TO-DAY

■ 251

## IMMIGRATION to CANADA.



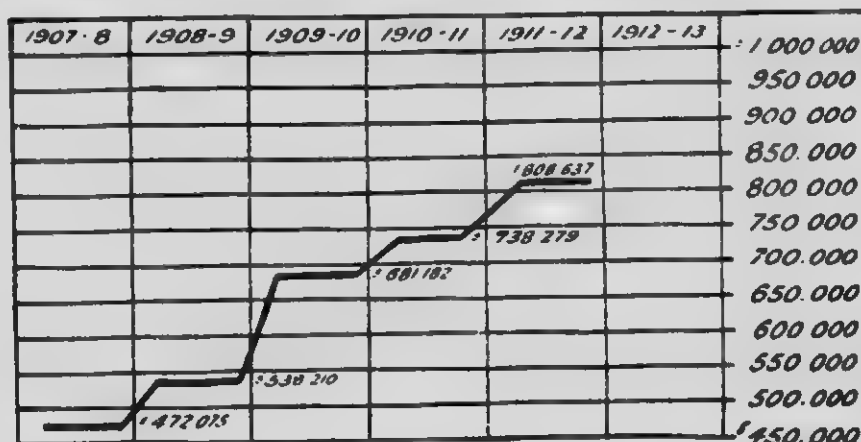
425% INCREASE <sup>IN</sup> TEN YEARS

° MISSIONS TO THE JEWS ° STATISTICAL TABLE 1913 °

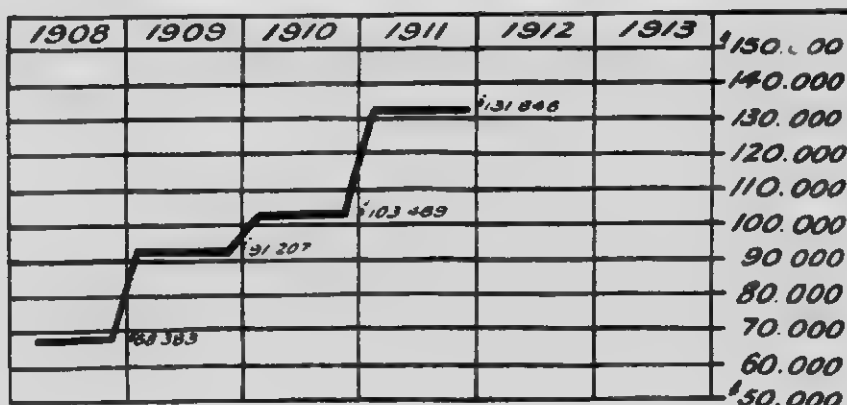
COUNTRIES	SOCIETIES	AUXILIARIES	STATIONS	OUT-STATIONS	MISSIONARIES				HEBREW CHRISTIANS	INCOME
					MALE	FEMALE	WIVES	TOTAL		
1. GREAT BRITAIN..	30	8	135	12	314	269	81	664	166	\$ 520,000
2. GERMANY.....	4	6	14	1	21	12	2	35	10	30,000
3. SWITZERLAND..	2	-	4	-	5	-	-	5	4	10,000
4. FRANCE.....	1	-	1	-	1	-	-	1	-	2,500
5. NETHERLAND..	3	1	4	-	5	-	-	5	2	4,000
6. SCANDINAVIA..	3	1	9	3	17	12	3	32	7	22,000
7. RUSSIA.....	5	-	5	-	5	5	1	11	5	4,200
8. AFRICA.....	1	2	1	-	2	-	-	2	1	4,000
9. ASIA.....	4	-	4	-	-	8	-	8	1	5,000
10. AUSTRALIA..	2	-	2	-	2	-	-	2	-	1,500
11. UNITED STATES	45	6	48	3	66	58	23	147	51	102,000
12. CANADA.....	7	1	6	1	15	8	4	27	15	33,500
TOTAL:	107	25	233	20	453	372	114	939	263	\$ 738,000

COMPILED BY REV. S. B. RONOLD, F.R.S.G.S.

## GIFTS TO MISSIONS BY PRESBYTERIAN CHURCHES IN CANADA



## MONTREAL PRESBYTERIAN CHURCHES TO BENEVOLENCES



# AN ONTARIO CHURCH WITH A PASTOR ZEALOUS FOR MISSIONS 1907-1913

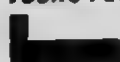
## CHURCH MEMBERSHIP



## SUNDAY SCHOOL



## YOUNG PEOPLES SOCIETY



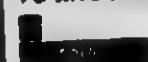
## TO STIPEND



## ORDINARY REVENUE



## TO MISSIONS



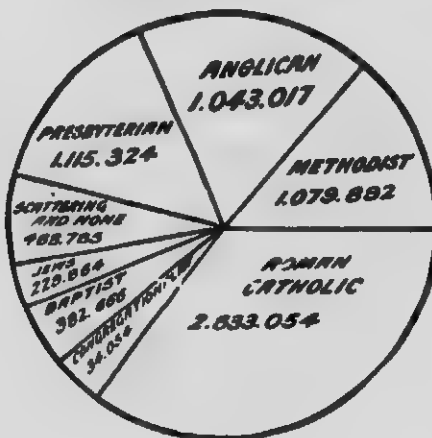
## CONGREGATION



# NOMINAL RELIGIOUS RELATIONS

PEOPLE of CANADA CENSUS 1911

TOTAL 7,206,643



Canada's Annual  
Bill for Militia and  
Permanent Land Force

\$10,000,000

60 000  
1910

ALL CHURCHES AND  
750 000

395,804  
IMMIGRANTS  
IN A  
SINGLE YEAR.

## HEAD TAX

Paid by CHINESE IMMIGRANTS  
APRIL 1912 to APRIL 1913

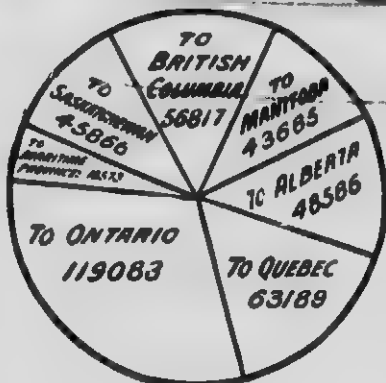
\$3,523,500<sup>00</sup>

FOR ALL MISSION WORK  
HOME and FOREIGN  
All Protestant Churches  
in Canada (some money)  
about \$2,750,000



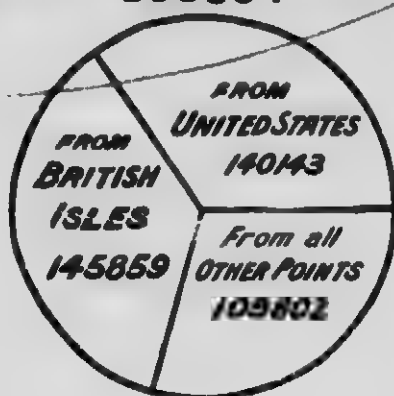
## Immigration to Canada in 1912

395804



## Immigration to Canada in 1912

395804



## IMMIGRANTS of BRITISH ORIGIN

TO CANADA 1912



## Italian Immigration to Canada in 1912

14265



n 1912

# W.H.M.S.

## WHAT YOUR GIFTS WILL DO

**\$25.** FOR A LIFE MEMBERSHIP WOULD HELP THE GENERAL FUND WHICH SUPPLEMENTS ALL OTHER FUNDS.

**\$50 PER YEAR.** WOULD SUPPORT A CHILD IN ONE OF THE HOMES.

**\$100..** WOULD SUPPORT AND NAME A COT IN ONE OF THE HOSPITALS.

**\$1,000.** WOULD ENDOW AND NAME A COT.

**\$500.** WOULD NAME A SMALL WARD.

**\$1,000.** WOULD NAME A LARGE WARD.

**\$3,000.** WOULD BUILD THE PIONEER HOSPITAL IN GRANDE PRAIRIE.

**\$2,500.** WOULD BUILD A HOME FOR FOREIGN CHILDREN.

**\$5,000.** WOULD BUILD A SCHOOL FOR HIGHER EDUCATION AT TEULON MAN.

n 1912

# GROWTH OF W.H.M.S. SINCE ORGANIZATION JUNE 9<sup>TH</sup> 1903

	Aux.	Pres'ls.	Members	Members	Pioneer	Contrib's
1904	----	----	442	13	800	\$3,746 62
1905	----	----	1,074	37	2,977	5,552 31
1906	----	2	3,335	90	4,848	8,976 62
1907	----	8	4,036	183	6,564	14,317 67
1908	----	8	4,965	257	8,718	18,284 74
1909	----	17	8,164	350	10,668	19,299 27
1910	----	22	9,859	403	12,000	23,632 48
1911	----	24	12,245	531	15,217	30,784 11
1912	----	34	13,860	655	17,810	38,687 15
1913	----	42	22,636	812	20,470	48,031 00

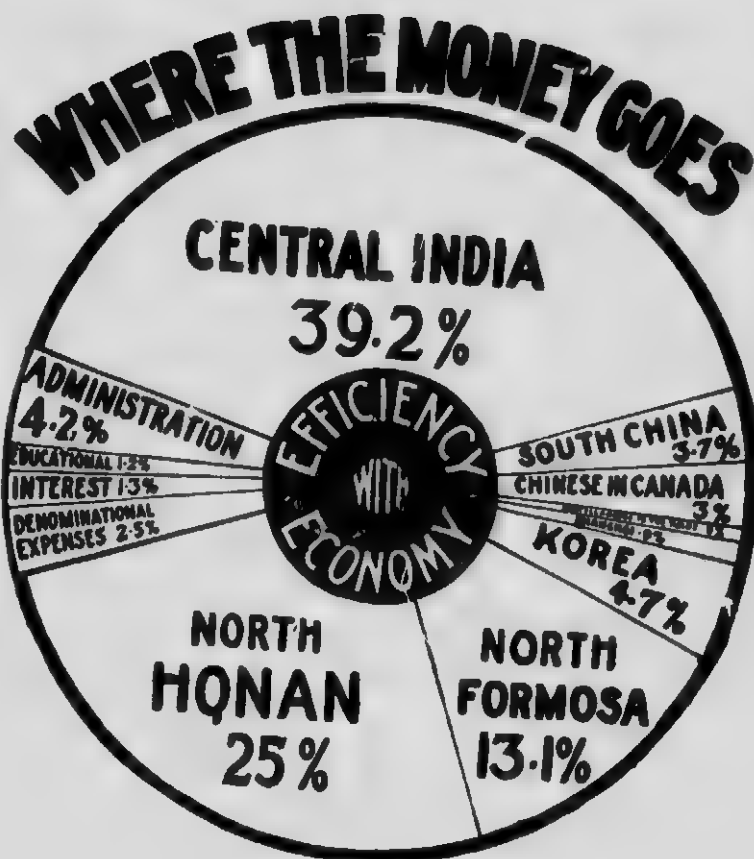
+ \$22,264.10 + \$211,311.97

BALANCE & LOAN, not LIABED

+\$211,311.97

+\$22,264.10

BALANCE & LOAN, not LURED



**THE CANADIAN PRESBYTERIAN  
MINISTER'S PARISH**

POPULATION IN FOREIGN  
FIELDS—  
14,000,000.  
MINISTERS—  
76  
PARISH—  
184,210.

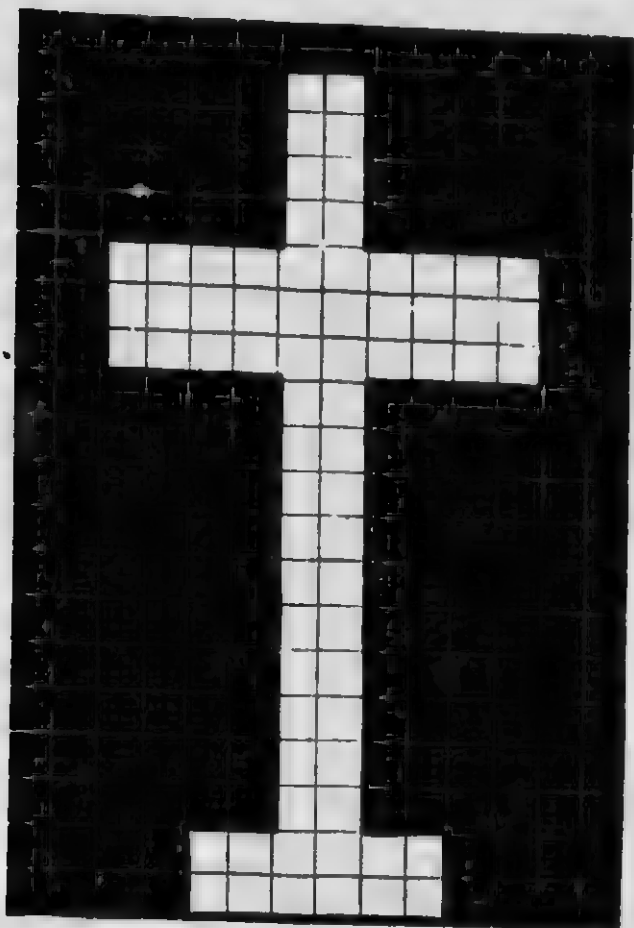
PRESBYTERIANS IN  
CANADA—  
1,100,000.  
MINISTERS—  
1469.  
PARISH—  
736

**ABROAD**

**AT HOME**

**IS THIS A SQUARE DEAL?**

# OUR RESPONSIBILITY 14,000,000.



EACH SQUARE = A PARISH OF 50,000.  
76 WHITE SQUARES CAN BE EVANGEL-  
IZED BY PRESENT STAFF. 204 BLACK  
SQUARES ARE UNREACHED.



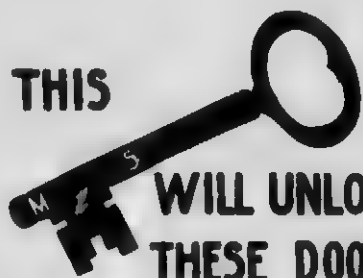
A PAIR OF IDEAL MISSIONARY GLASSES.

The Duty of the Church  
is to give the Gospel  
to the World

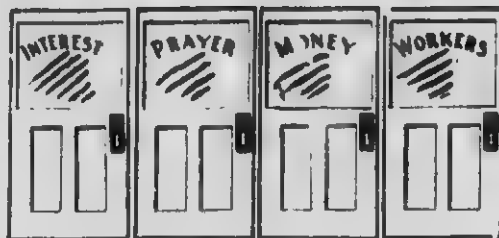
W  
I  
T  
H

THE FIELD IS THE WORLD.

THIS



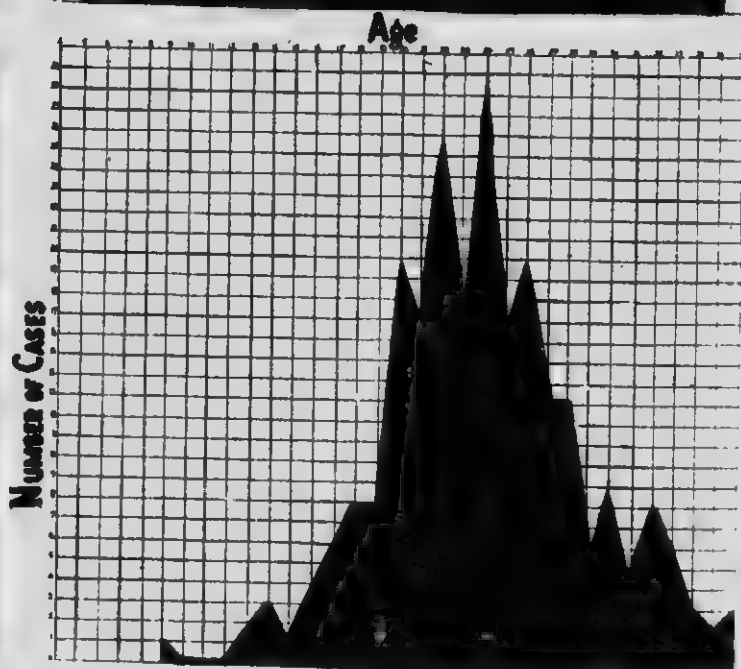
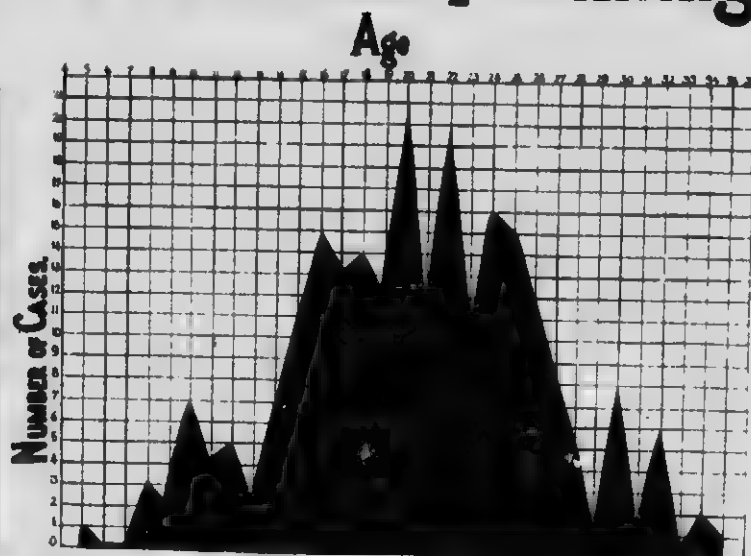
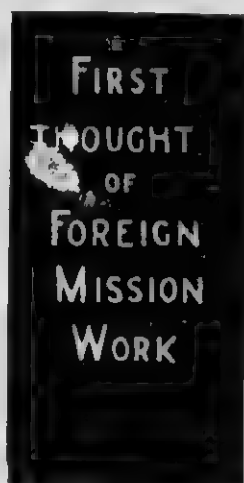
WILL UNLOCK  
THESE DOORS







# Period of Missionary Training



# IMMEDIATE NEEDS

INDIA	HONAN	S. CHINA	KOREA	FORMOSA
1 Industrial Manager 1 College Prof. 2 Physicians 11 Ordained Men	2 Teachers 4 Physicians 12 Ordained Men	1 College Lecturer 2 Physicians 3 Ordained Men	1 Industrial Manager 1 Teacher 2 Physicians 4 Ordained Men	1 Middle School Teacher 2 Physicians 4 Ordained Men

**Total, 54 Men**

1 Kindergarten Teacher 1 Normal Teacher 5 Physicians 7 Evangelists	2 Teachers 1 H. Sch. Teacher 1 Nurse 2 Physicians 5 Evangelists	1 Teacher 1 Physician 2 Evangelists	1 Teacher 1 Nurse 1 Physician 3 Evangelists	1 Kindergarten Teacher 1 Nurse 1 Physician 2 Evangelists
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**Total, 40 Women**

"Whom shall I send, and who will go for us. Then I said.....?"

"Pray ye therefore the Lord of the Harvest, that He thrust forth labourers into His Harvest."

## A Little Argument With Myself

If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary.

If I give less than heretofore, I favor a reduction of missionary forces.

If I give the same as formerly, I favor holding ground already won, but oppose a Forward Movement. Shall I join this class?

If I add 50% I say send half as many more.

### What Shall I Do?

I surely do not favor the recall of our whole Missionary Force.

Neither am I satisfied that we hold our own while the great majority have never heard of Christ.

I do believe in increasing the number of our missionaries, therefore, I will increase my offerings to Missions.

## **ARE YOU AWARE OF THE FACT?**

**THAT** there were one million converts in the non-Christian world  
at the end of the first century of missionary effort?

**THAT** another million were won in the next twelve years?

**THAT** the rate is now one million in six years?

**Query: WHAT IS NEEDED TO MAKE IT ONE MILLION IN  
ONE YEAR?**

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## **CENSUS FACTS**

**POPULATION of CANADA in 1901 - 5,371,315**

**POPULATION of CANADA in 1911 - 7,204,529**

**INCREASE IN LAST DECADE, 34.13 Per Cent.**

**GREATEST INCREASE of POPULATION in the UNITED  
STATES in any one decade, 24 PER CENT.**

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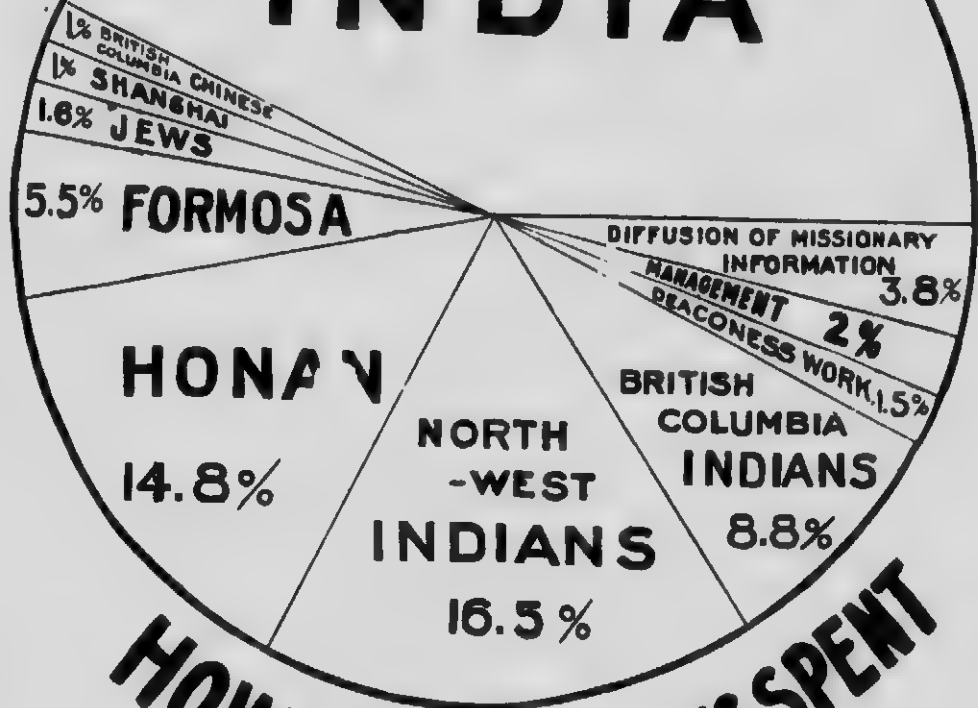
## **PROGRESS OF CHRISTIANITY**

<b>2nd CENTURY</b>	<b>-</b>	<b>2 MILLIONS</b>
<b>10th        "</b>	<b>-</b>	<b>50        "</b>
<b>15th        "</b>	<b>-</b>	<b>100       "</b>
<b>18th        "</b>	<b>-</b>	<b>200       "</b>
<b>19th        "</b>	<b>-</b>	<b>500       "</b>
<b>20th CENTURY - 1,500 MILLIONS?</b>		
<b>( WHY NOT? )</b>		

W·F·M·S

43.5%

INDIA



HOW THE MONEY IS SPENT

**THE WOMANS FOREIGN MISSIONARY SOCIETY.**  
PRESBYTERIAN CHURCH IN CANADA W.D.

Organized with 50 Membrs. 2 Missionrs  
 ~1876~

**Record of 37 Years' Work.**

YEAR	MEMBERS	AUXLS	BANDS	PRES <sup>rs</sup>	CONTRIBUTIONS
1877	94	18	3	0	\$ 1195.39
1881	1594	42	8	3	4666.55
1886	6174	191	59	16	13453.55
1891	15951	472	201	25	34629.09
1896	18439	602	269	25	43301.14
1901	21279	666	315	27	71010.22
1906	25850	760	374	29	45000.52
1911	32693	884	515	39	86066.26
1912	33933	966	532	40	93172.73
1913	36070	1017	575	41	99613.15

# I. Wages Paid for every \$1,000,000 capital invested

Industry:	
Liquor:	\$ 53 438
Iron & Steel:	\$ 176 925
Bread etc:	\$ 217 491
Boot & Shoe:	\$ 276 859
Clothing:	\$ 522 399

# II. Wage Earners Employed for every \$1,000,000 capital invested

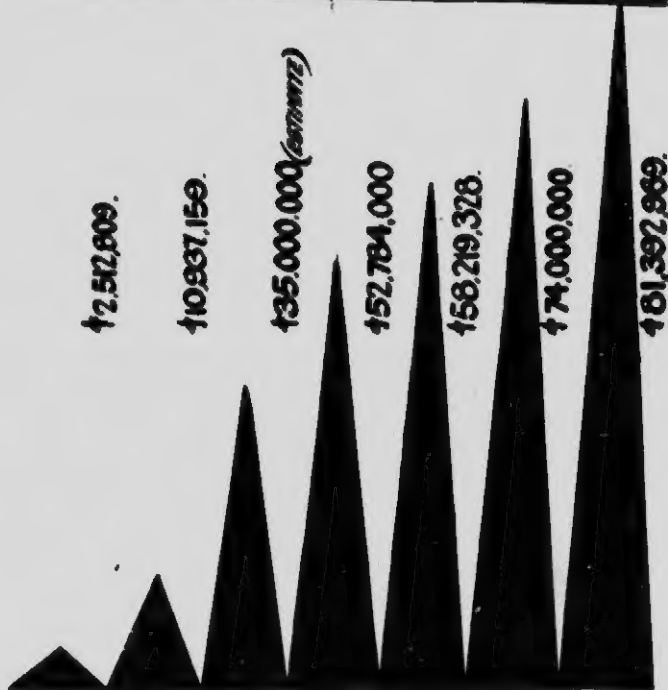
Industry:	
Liquor:	87
Iron & Steel:	302
Bread etc:	523
Boot & Shoe:	684
Clothing:	1239

# III. Labor received as its Share of the Increased Value of the Product

Industry:	
Liquor:	11%
Bread etc.	29%
Iron & Steel:	38%
Boot & Shoe:	43%
Clothing:	48%

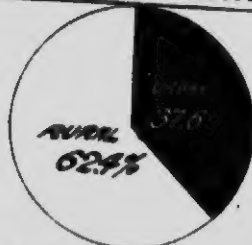
## ANNUAL FINANCIAL COMPARISONS IN CANADA

HOME & FOREIGN PASSAGES (PRIVATE CHARTERS)	FIRE INSURANCE LOSSES	CONTRIBUTION ON EDUCATION	VALUE OF HARVEST CROP INSURANCE	SAVINGS BANK DEPOSITS	PAID ON ALL RAILROADS	SPENT ON DRINK
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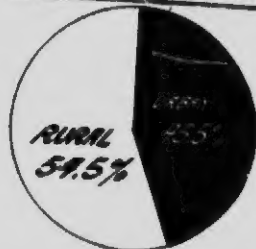


# CHANGING CANADA

RURAL & URBAN POPULATION 1901



RURAL & URBAN POPULATION 1911



# IN CANADA



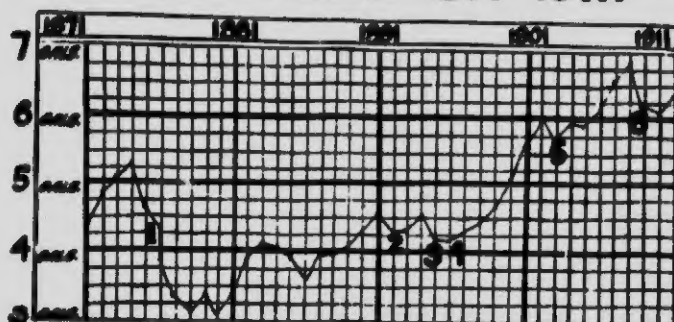
**EACH MINUTE**  
DAY AND NIGHT, THERE  
IS SPENT FOR DRINK  
**OVER \$150.00**



**EACH DAY**  
SUNDAY & WEEKDAY  
15 PEOPLE IN CANADA  
DIE FROM THE USE  
OF DRINK.



# CONSUMPTION OF SPIRITS, WINE AND BEER, PER HEAD, IN CANADA FOR THE YEARS 1871-1911.



**NOTE HOW TEMPERANCE AGITATION EFFECTS A DECREASE.**

1. RESTRICTION ENDING IN SCOTT ACT 1873
2. " " - ONTARIO PLEBISCITE JAN. 1, 1904
3. REPORT OF DOMINION ROYAL COMMISSION 1895
4. DECISION OF PRIVY COUNCIL DECLARING LOCAL  
OPTION LEGISLATION VALID - 1896
5. PROHIBITION REFERENDUM IN ONTARIO MAY 4, 1902
6. LOCAL OPTION RESTRICTION IN ONTARIO 1905-

# HOW ALCOHOL BLIGHTS CHILDREN

Investigation of Twenty Families  
By Professor Demme

## CHILDREN of

